

*4*

**THE PR**  
mer in Englyſhe,  
ſet furth by the kyn-  
ges maieſtie and his  
Clergie, to be taught  
learned and red, thro-  
roughout his do-  
minions, all o-  
ther ſet a  
part.  
M.D.XLVI.

**EWRE**



# The contentes of this booke.

The Kalender.      Certain graces.  
 The Sprynges high:      The Matynes  
 ges instruction.      The Euen song.  
 The prayer of our Lord      The Complin.  
 The salutation of the      The Heuen psalmes.  
 angel.      The Letany.  
 The crede or articles of      The Dirige.  
 the fayth.      Certaine godly prayers  
 The .x. commaundementes.      fo; sundry pourposcs.

## An Almanacke for .xiii. yeres.

The number of yeares.	Eaſter.	The golden numbre.	The ſondayes letter.	The ſepte yere
an. d. clvi	xxv. April.	vi	A	
an. d. clvii.	x. April.	ix	B	
an. d. clviii.	i. April.	x	C	
an. d. clix.	xxi. April	xi	D	
an. d. l.	vi. April.	xii	E	
an. d. li.	xxix. March	xiii	F	
an. d. lii.	xxii. April.	xiiii	G	
an. d. liii.	li. April.	xv	H	
an. d. liiii.	xxv. Marche.	xvi	I	
an. d. lv.	xiii. April.	xvii	K	
an. d. lvi.	v. April	xviii	L	
an. d. lvii.	xxviii. April.	xix	M	
an. d. lviii	xbiii. April	i	N	

48. 4. 8. 85.



# Kalender.

**BL**

Januarye  
hath xxxi.  
dayes.

**BL**

Februarye.  
hath xxviii  
dayes.

iii	A	Circum of christ.	1	d	fast.	1	
ii	b		2	xi	e	Buri. of Ma.	2
xi	c		3	xix	f	Blase marty	3
	d		4	viii	g		4
xix	e		5		A	Agathe mar.	5
viii	f	Epiphany	6	xvi	b		6
	g	Claues. sept	7	v	c		7
xvi	A		8		d		8
v	b		9	xiii	e	Sū in Pil.	9
	c		10	ii	f		10
xiii	d	Sū i Aqua.	11		g		11
ii	e		12	x	A		12
	f	S. Hyllary.	13		b		13
x	g	Bl. februa.	14	xviii	c	Valentine.	14
	A		15	vii	d	Bl. Marci	15
xviii	b		16		e		16
vii	c		17	xv	f		17
	d		18	iiii	g		18
xv	e		19		A		19
iiii	f	Fabian & Sec	20	xii	b		20
	g	bastian mar.	21	i	c		21
xii	A	Vincent.	22		d		22
i	b		23	ix	e	fast.	23
	c	Timothe.	24		f	S. Mathy.	24
ix	d	Con. of paul.	25	xvii	g	The place of	25
	e	Poly. mar.	26	vi	A	the leape yere.	26
xvii	f		27		b	Augustine.	27
vi	g		28	xiiii	c		28
	A	Claues qua.	29				
xiiii	b		30				
iii	c		31				

# kalender

**KL**

**Marche hath  
xxxi. dayes.**

**KL**

**April hath  
xxx. dayes.**

iii	d	S. David	1
	e		2
xi	f		3
	g		4
xix	a		5
viii	b		6
	c		7
xvi	d		8
v	e		9
	f		10
xiii	g	¶ Sū in arie.	11
ii	a	¶ Equinoccia.	12
	b		13
x	c		14
	d		15
xviii	e	hl. Apollis.	16
vii	f		17
	g	S. Edwarde.	18
xv	a	Joseph.	19
iiii	b		20
	c		21
xii	d		22
i	e		23
	f	Fast.	24
ix	g	S. Juno of M.	25
	a	¶ Resurrectio.	26
xvii	b	¶ of Jesu christ.	27
vi	c		28
	d		29
xiiii	e		30
iii	f		31

	g		1
xi	a		2
	b		3
xix	c	S. ambrose.	4
viii	d		5
	e		6
xvi	f		7
v	g		8
	a		9
xiii	b		10
ii	c		11
	d	¶ Sū in tau.	12
x	e		13
	f	hl. Mat.	14
xviii	g	Claues roga.	15
vii	a		16
	b	S. Isidorus.	17
xv	c		18
iiii	d	S. alphege.	19
	e		20
xii	f		21
i	g		22
	a	S. George.	23
ix	b		24
xvii	c	Marche evan.	25
vi	d	¶ Ultima pas.	26
	e	S. anastasi.	27
xiiii	f	Claues pē.	28
iii	g	(thecoles.	29
	a		30



## The Kalender.

**BU**

May hath  
xxxi. dayes.

**BU**

June hath  
xxxi. dayes.

1	a	Philip & Ja.	1	a	S. Pico. mar.	1
2	b		2	b		2
3	c		3	c		3
4	d		4	d		4
5	e		5	e		5
6	f	S. John before	6	f		6
7	g	portelapyn	7	g		7
8	a		8	a		8
9	b		9	b		9
10	c		10	c		10
11	d	S. Antoni mar.	11	d	S. Barnabe.	11
12	e		12	e		12
13	f	S. John in Ge.	13	f	S. John in Can.	13
14	g		14	g	kl. Julii.	14
15	a		15	a		15
16	b	kl. Julii	16	b		16
17	c	S. Barnande	17	c		17
18	d		18	d	S. Marthe	18
19	e		19	e	marcel. mar.	19
20	f		20	f		20
21	g		21	g		21
22	a		22	a	S. Alba mar.	22
23	b		23	b	fast.	23
24	c		24	c	S. Patti. of S.	24
25	d		25	d	(John	25
26	e		26	e		26
27	f	S. Bede.	27	f		27
28	g		28	g	fast.	28
29	a		29	a	Peter and	29
30	b		30	b	S. Paulne apostles.	30
31	c		31	c	J. ill.	31

# The Kalender.

**RI** July  
hath. xxxi.  
dayes.

**RI** August  
hath. xxxi.  
dayes.

ric	g	1	viii	e	1
viii	A	2	xvi	d	2
xvi	b	3	v	e	3
v	c	4	iiii	f	4
iiii	d	5	iii	g	5
iii	e	6	ii	A	6
ii	f	7	i	b	7
i	g	8		c	8
	A	9		d	9
	b	10	xviii	e	10
	c	11	xvii	f	11
xviii	d	12	xvi	g	12
xvii	e	13	xv	A	13
xv	f	14	xiiii	b	14
xiv	g	15	xiii	c	15
xiii	A	16	xii	d	16
xii	b	17	xi	e	17
xi	c	18	x	f	18
x	d	19	ix	g	19
ix	e	20	viii	A	20
viii	f	21	vii	b	21
vii	g	22	vi	c	22
vi	A	23	v	d	23
v	b	24	iiii	e	24
iiii	c	25	iii	f	25
iii	d	26	ii	g	26
ii	e	27	i	A	27
i	f	28		b	28
	g	29		c	29
	A	30		d	30
	b	31		e	31

Visitacio of  
(our Lady

S. Ciril.

S. i. Leo.

Bl. Augusti.

Mary Mag

Fast.

James apo

d An s mother

c (of Mary.

f vii. Repres.

Crst. of Jesu

The fest of s

c name of Jesu

Jan. marty.

edup of Ma.

S. i. vir.

Eusebius.

Fast.

Bartholo.

Augustine.

Decolla of

S. ynet John.



# The kalender.

**R D** September  
hath .xxx.  
dayes.

**R D** October  
hath .xxxi.  
dayes.

xvi f Chylostone.  
 v g  
 xiii A  
 ii b  
 f c  
 f d  
 f e  
 f f  
 xviii g  
 vii A  
 b  
 xv c  
 xii d  
 iiii e  
 xxi f  
 i g  
 ix A  
 ii b  
 xviii c  
 vi d  
 xvi e  
 xiii f  
 iiii g  
 iii A  
 ii b  
 xi c  
 xix d  
 viii e  
 xvi f  
 v g

Assuittie of  
 our Lady.

Brothe and  
 Blac in the.

Sun in Lt.

El. October.

fast.

S. Mathew.

Cyprian.

S. Michel.

1 xvi A  
 2 v b  
 3 xiii c  
 4 ii d  
 5 f e  
 6 f f  
 7 xviii g  
 8 vii A  
 9 b  
 10 xv c  
 11 xii d  
 12 iiii e  
 13 xxi f  
 14 i g  
 15 ix A  
 16 ii b  
 17 xviii c  
 18 vi d  
 19 xvi e  
 20 xiii f  
 21 iiii g  
 22 iii A  
 23 ii b  
 24 xi c  
 25 xix d  
 26 viii e  
 27 xvi f  
 28 v g  
 29 xiii h  
 30 ii A  
 31 v b

Dsonif. & his  
 felowes.

Edwarde.

Sun in scor.

El. Roucm

Luke cuan.

Mari Colo.

fast.

Sund & Ju

fast.

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31

AN IN VNCTION GEVEN  
by the Kyng our soueraigne lordes  
most excellent maiestie, for  
the authorising and  
establishing the  
vse of this  
Primer.



ENRY  
the eyght, by the  
grace of God, King  
of Englande,  
Fraunce, and Ire-  
land, defendour of the fayth, & of  
the church of England and also of  
Ireland in peacche the supreme  
head. To all and singuler our  
subiectes, aswel Archebishops,  
Bishoppes, Deanes, archdea-  
cons, prouostes, persons, vicars  
curates, priestes, & all other of  
the Clergie: as also all estates  
and



**XV** The Injunction. **MI** **MA**  
and degrees of the lay fee, and  
teachers of yowthe within any  
oure realmes, domynions, and  
countries greting. Among the  
manifolde busines, & most waightie  
affaires appertaynyng to  
our regal authoritie and office,  
we muche tendering the youth  
of our realmes, (whose good education & vertuous bringing  
vp redounneth most highly to the  
honoure & prayse of almyghtie  
god) for diuers good considerations,  
and specially for that the  
youth by diuers personnes are  
taught the Pater noster, the Ave  
maria, Crede, & .x. commaundementes  
al in latin & not in English,  
by meanes wherof the same are  
not brought vp in þ knowlege  
of their faith, dutie & obedience,  
wherin



### **The Inunction.**

wherin no chursten pson ought  
to be ignorant: And for þ our  
people & subiectes which haue  
no vnderstanding in the Latin  
tong, & yet haue the knowlege  
of readdyng, may pray in their  
bulgar tong, which is to them  
best known: that by the meanes  
therof they shulde be þ more pro  
uoked to true deuocion, and the  
better set their hertes vpon those  
things that they pray for. And  
finally, for the auoyding of the  
diuersity of primer bookes, that  
are now abrode, wherof are al  
most innumerable sortes, which  
minister occasion of contencions  
& vain disputations rather then  
to edify, & to haue one vniforme  
orde of al suche bookes through  
out al our dominions both to be  
taught

**The iniunctions**  
taught vnto children, & also to  
be vsed for ordinary prayers of  
all our people not learned in  
latin tong, haue set furth this  
primer or booke of prayers in  
english to be frequented & vsed in  
& throughout al places of our  
said realmes & dominions, as  
wel of the elder people, as also  
of the youth, for theyr comon &  
ordinary prayers: willing, com-  
maundyng, and straptly char-  
ging, that for the better byn-  
ging vp of youth, in the know-  
ledge of their dutye towards  
God: their prince, and all other  
in theit degree, euery scholema-  
ster and bynget vp of yong be-  
ginners in learning, next after  
their A.B.C. now by vs also set  
furth, do teache this primer or  
booke

The intunction,  
booke of ordinary prayers vnto  
them in English, and that the  
pouche customably & ordinarily  
use the same, vntil they be of co-  
petent vnderstanding & know-  
legde to perceyue it in latin.  
At what time they may at their  
liberty eyther use this primer  
in English, or that which is by  
our authoritie lyke wyse made  
in latin & english, the latyn be-  
ing in all poyntes, correspon-  
dent to the Englyshe.  
And furthermore, we streight-  
ly charge & commaund as wel  
al & singuler our subiectes & sel-  
lers of bookes, as also schole-  
masters, & teachers of young  
childre with in this our realme  
& other our dominions, as they  
entred to haue our fauour, and  
.iii. auoyde



### **The Injunction.**

auoyde oure displeasure by the  
contrary, that immediatly after  
this our sayd primer is publy-  
shed and imprinted that they ne  
any of them, bye, sel, occupy, vse  
nor teach priuily or apertly, any  
other primer either in English  
or latin then this, now by vs pu-  
blished, which with no smal stu-  
dy, trauel & laboꝝ, we haue pur-  
posely made to þ high honoure  
& gloꝝ of almightie god, & to þ  
commoditie of our louing and  
obedient subiectes, & edifieng of  
the same in godlye contemplatio  
& vertuose exercise of prayer.

**C** Given at our Palace of  
Westminster the seventh  
daye of Maye 15 xxxiii.  
yeare of our  
reigne.

**The copy of the kynges,  
bill assigned,**

**H**enry the .viii. by the grace of God  
of England, Fraunce, and Irelande  
kyng : defendour of the faith, and of  
the churches of England & Ireland in  
yeerly the supreme head. To al printers & boke  
sellers, and to all other our officers, ministers  
and subiectes. We do you to vnderstand, that  
of our grace especiall, we have graunted and  
geuen priuiledge and licence to our welbeloued  
subiect Richard Grafton, Printer & seruant  
to our most dearest sonne Prince Edward,  
and Edward whitchurch Citizen of London,  
to print or cause to be printed oure Primer  
(nowe by vs and oure Charge set furthe  
both in Englyshe & latin: & none other per-  
son nor persons of what estate, degree, or condi-  
tion soeuer they be of, to print or cause the  
same Primer to be printed, or any part ther-  
of, but onely the sayd Richard and Edward  
& either of them & the assignes of any of them.  
Neither to sell nor buy of any other impressi-  
ons thā suche as shall be printed by the sayd  
Richard or Edward, or the assignes of any of  
them. Wherefore we wold and strenghtly com-  
mand and charge al and singuler our subie-  
ctes, aswell Printers as booksellers, & all o-  
ther persons within oure dominions, & they  
be any of them presume to print or sell, or  
cause to be printed or solde, the sayde boke or  
any part thereof, contrary to the meanyng of  
this our present licence & priuiledge, vpon payne  
of our high displeasure. **Given at our Ma-  
iour of Exeter the xxviii. day of Maye,**  
**in the xxv. yere of our reigne,**

The prayer of our Lorde.

**O**ur father which art in he-  
uen, halowed be thy namee  
Thy kingdome come. Thy wil  
be done in pearth, as it is in he-  
uen. Geue vs this day our daily  
bread. And forgeue vs our tres-  
pases as we forgeue them that  
trespas against vs. And let vs  
not be led in to temptation. But  
deliuer vs from euyl. Amen.

The salutation of the Angel  
to the blessed virgin Mary.

**H**ail Mary ful of grace, the  
Lord is with the. Blessed art  
thou among women, & blessed is  
the fruit of thy wombe. Amen.

The Crede, or xii. articles  
of the Chyssen sayth.

**I** beleue in God the father all-  
mightie, maker of heuen and  
pearth. And in Jesu Chyist his  
only



## The Crede.

Onely sonne our Lorde, Whiche  
was cōceyued of the holy gost,  
borne of y virgin Mary. Suf-  
fred vnder Ponce Pilat, was  
crucified, dead, buried, and de-  
scended into hel. And the thirde  
day he rose agayne from death.  
He ascended into heauen, & syt-  
teth on the ryght hand of God  
the father almighty. Fro thēce  
he shal come to iudge the quick  
and the dead.

I Beleue in the holy gost. The  
holy Catholike churche. The  
Communion of Saintes, the  
forgiuenes of sinnes. The re-  
surrection of the body. And the  
life euerlasting.

The .xv. maundementes of  
almighty god.

Thou

**The .x. commaundementes.**

**T**hou shalt haue none other gods but me. Thou shalt not haue any grauen Image, no: any lykenes of any thing, that is in heauen aboue, or in y<sup>e</sup> pearth benethe, or in the water vnder the y<sup>e</sup> earthe to thintent to do any godly hono: or worship vnto the. Thou shalt not take y<sup>e</sup> name of thy Lord God in vayne

Remember that thou kepe holy the Sabboth Daye.

Honour thy father and thy mother.

Thou shalt doe no murdre.

Thou shalt not commit adultery.

Thou shalt not steale.

Thou shalt not beare false witness against thy neyghbour.

Thou shalt not vniustly desire  
fire

### Graces.

Aske thy neyghbours house, noz  
thy neyghbours wife, noz his  
seruaunt noz his mayd, noz his  
ore, noz his Ass, noz any thing  
that is thy neyghbours.

Woꝛde into thy handes I con-  
mend my spyrít: Thou hast re-  
demed me lord God of trueth.

### Grace befoze dinner.

**T**he eyes of al thinges trust  
in the O Lord, Thou ge-  
uest them meate in due season,  
Thou doest open thy hand, and  
fyllest wyth thy blessing euerye  
liuyng thing. Good lord Blesse  
vs and al thy gyftes, which we  
receyue of thy bouiteous libera-  
litie, through Christ our Lord  
Amen.

The



Graces.

The kyng of eternall glory  
make vs parteners of the hea-  
uenly table. Amen.

God is charitie, and he that  
dwelleth in charitie, dwelleth in  
God, & God in him. God graunt  
vs all to dwell in hym. Amen.

¶ Grace after dinner

**T**he God of peace and loue  
vouchsafe alway to dwell  
with vs: And thou Lorde haue  
mercy vpon vs.

Glory, honoure and prayse be  
to the O god, whiche hast fedde  
vs from our tendre age, & geuest  
sustinaunce to euerie lyuyng  
thyng, re plenithe oure heartes  
with lope and gladnes, that we  
alway hauing sufficient, may be  
ryche and plentiful in all good  
workes

**Graces.**

workes, through our lord Iesu  
Christ. Amen.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Oue father which arte in. &c,

And let vs not be ledde into  
temptation.

But deliuer vs from euill.

Lord heare my prayer.

And let my crye come to the.

from the fiery dardes of the  
deapll, bothe in weale and wo-  
our sauour Christ be our de-  
fence bucklet and shield. Amen.

God saue the churche, oure  
king & realme, & god haue mer-  
cy vpo al christen soules. Amen

Grace before supper.

O Lord Iesu Christ, with-  
out who nothing is swete

## Graces.

noꝝ sauetye, we beseeche the to  
blesse vs & oure supper, and in  
thy blessed pꝛesence to cherishe our  
heartes, that in al our meates,  
and dꝛynkes, we maye tast and  
sauour of the, to thy honoure  
and gloꝝy. Amen.

## Grace after supper.

**B**lessed is **GOD** in al hys  
gyftes.

And holy in all his workes.

Our help is in the name  
the Lord, who hath made bothe  
heauen and yearth.

Blessed be the name of oure  
Lorde.

From henceforth world with-  
out ende. Amen.

**M**ost myghty lorde & mer-  
ciful father, we yelde the  
heartye thanks for our boode-  
lye



**Graces.**

ly sustenaunce, requirynge also  
most interely thy gracious good  
nes, so to fede vs with the foode  
of thy heauenly grace, that we  
maye worthely glorifie thy holy  
name in this life, and after  
be partakers of the lyfe  
euerlasting thorough  
oure Lorde Iesu  
Christ. A-  
men.

**G**od saue the Churche, oure  
king and realme, and God  
haue mercye vpon all  
christen soules.  
Amen.



The Matins.



Lord open thou my  
lyppes. And my  
mouthe shal geue  
thy prayse. O God  
to heape me make  
good spede.

Lord make haste to succour me.  
Glorie to the father, to the sone,  
and to the holy gost.

As it was in the beginning, &  
is now, and ever shalbe, worlde  
without ende. Amen.

**H**yle Mary full of grace,  
the lord is with the, blessed  
art thou amōges women, & bles-  
sed is þe fruite of thy wōbe. Amē.

Venite exultemus, Psalme, xciiii.

**A** song carryng to the prayse  
of God.

**C**ome and let vs reioyce vnto  
the Worde, let vs ioyfully  
sing to God our sauoure, let vs

A. i.

come



The Matins.

come befoze his face with confes-  
sion and thankes geuing, & syng  
we ioyfully vnto him in psalmes  
foz God is a great lozde, and  
a great kyng over all Goddes,  
whiche doth not fozlake his peo-  
ple, in whose power are al the co-  
stes of the yearth, and he behol-  
deth the tops of y mountaynes.

The sea is hys, foz he hathe  
made it, and his handes haue fa-  
shioned the earth also: come ther-  
foze and let vs worshyp and fall  
downe befoze God, lette vs wepe  
befoze the Lozde who hath made  
vs, foz he is our lozd god and we  
are his people, and the sheape of  
his pasture.

To daye yf ye heare his voyce  
se that ye harden not your hear-  
tes as in the bytter murmurynge  
in the time of temptation in wil-

der:

The Matins.

bernes, where your fathers tēp-  
ted me, proued me, and saue my  
workes.

Fortye yeares was I greued  
with this generation, & I sayde  
euer they erre in theyr heartes,  
they haue not knowē my wayes,  
to whom I swoze in myne anger  
that they shoulde not enter into  
my rest.

Gloze to the father. &c.

As it was in the beginnyng, and  
is now. &c. Amen.

Hail Mary full of grace. &c.

The hymne. Iam lucis orto.

**N**owe the cherful day doeth  
spryng:

Unto god praye we and syng,  
That in al workes of the daye  
He preserve and kepe vs aye.

That our tongue he maye re-  
frayne,

A.ii.

From

• The Matins.

From all stryfe & wordes bayne,  
Kepe our eyes in couerture.

From al yll, and bayne pleasure.

That oure heartes be boyded  
quyte,

From phanly and fond delyght,

Thinne Diet, of Drynke & meate,

Of the fleshe to coole the heate.

That when the Daye hence  
doeth wende.

And the course, the nyghte doeth  
sende,

By forbearing worldly thyng,

Gloze to god we maye syng.

Die dominus noster. Psalm. viii.

Of the prayse and honour, and  
gloze of a hylt.

**O** Lord, whiche art our lorde,  
howe meruaylous is thyne  
name ouer all the yearth:

For thy magnificence is exal-  
ted aboue the heauens.

Thou



**The Matins.**

**Thou hast aduanced thy prayse  
by the mouthes of infantes and  
suckyng babes, in despite of thy  
enemyes, for to confounde the ad  
uersary and reuenger.**

**For I shall beholde the hea  
uens, which are the worke of thy  
fingers, the Moone and y<sup>e</sup> sterres  
whiche thou hast ordayned.**

**What is man, that thou arte  
so myndeful of hym : or what is  
the sonne of man, that thou so re  
gardest hym :**

**Thou hast made him not muche  
inferiour to Angelles, thou hast  
crouned hym with gloze and ho  
nour, and hast made hym lord v  
pon the workes of thyne handes.**

**Thou hast put all thynges in  
subiection vnder his feete: alma  
ner of sheepe and oxen: yea more  
ouer the cattel of the felde foules**

**A.iii.**

**of the**

The Matins.

of the ayer and fiffhes of the sea,  
whypche walke in the patthes of  
the sea.

O Lorde, whiche arte oure  
Lorde, howe merueylous is thy  
name ouer all the yearth.

Glorpe to the father. &c.  
As it was in the begin. &c. Amen

Cœli enarrant. Psalme. xviij.

Of the glory of God, whiche is shewed  
by his creatures, and of his ho-  
ly and immaculat lawe.

The heauens declare the glo-  
ry of God, and the firmamēt  
sheweth his handy woꝝkes.

Day vnto daye, vttereth oute  
speche, and nyght vnto nyght o-  
peneth knowlege.

There be neyther speches noꝝ  
languages, but that the voyces  
of them be hearde.

Their sounde hath gone furth  
into

**The Matins.**

into all landes, and their wordes  
through the coastes of the round  
yearthe.

He hath pight his pavilion in  
the Sunne, and he is like a bryd-  
grome, commynge oute of hys  
chaumber.

He shall reioyce as a gyaunte  
to rûne his course, hys progresse  
is from the high heauen.

And his course is vnto the far-  
thest part therof, neyther is there  
any þat can hide him frō his heate.

The lawe of the lord is pure,  
conuerting soules: the testimony  
of the Lord is faythfull, geuyng  
wysedome to the simple.

The cōmaundementes of the  
Lord be ryght, confortynge the  
heartes, the Lordes precepte is  
pure, geuyng lyght to the eyes.

The feare of the Lord is ho-

A.iiii.

lye-



The Matins.

ly, evermore continuing, the iudgements of the lord are true: & altogether righteous.

They are to be desyred aboue golde and pꝛecious stones, and more sweete then the honye and the honye combe.

Werelpe, thy seruaunte obserueth theyn, in keepynge them is great rewarde.

Who can compꝛise his faultes purdge me from my secrete synes & fro straingers saue thy seruant.

If they haue not the masterye of me, then shall I be clean, and shall be purged from the greatest sinne.

And the wordes of my mouth shall be pleasaunt, and the meditation of myne heart acceptable in thy syght alwaye.

O Lord, thou arte my helper,  
and

The Matins.

and my redemer.

Gloꝝy to the father, and to. &c.  
As it was in the begin. &c. Ame.

Domini est terra. Psal. xxiii.

**O**f the innocency of them that shal  
go to heauen, and of the res-  
urrection of Christ.

**T**he yearth is the lordes and  
the plentie therof, the round  
worlde and all that dwell therein.

For he hath founded it vppon  
the seas, and hath stayed it vpon  
the fluddes.

Who shall ascend into the hill  
of the Lorde: or who shall stande  
in his holy place.

He that is innocent of his han-  
des & hath a cleane heart, whiche  
hath not take his soule in vaine,  
nor hath sworne to deceyue his  
neighbour.

He shall receyue blessinge of  
the lord, and mercye of god hys

A.ii.

saui-

**The Matins.**

**saufoure.**

**This is the generation of the  
that seke hym, of them that seke  
the face of the God of Jacob.**

**Ye princes open your gates,  
and ye eternall gates open your  
selues, and the kynge of gloꝝye  
shal enter in.**

**Who is this same kynge of  
gloꝝye: a strong lord & a mighty,  
a lord mighty in battel.**

**Ye princes open your gates,  
and ye eternal gates open your  
selues, and the kynge of gloꝝye  
shall enter in.**

**Who is this same kynge of  
gloꝝye: the lorde of powers, he is  
the kyng of gloꝝye.**

**Gloꝝye to the father. &c.  
As it was in the beginninge, as  
it is now. &c. Amen.**

**The anthem.**

**Christe.**



The Matins.

**C**hryste is of power, perfitte  
lye to saue them that come  
vnto God by hym: & he lyueth e-  
uer to make intercession for vs.

Oure father whiche arte in  
heauen. &c.

And let vs not be ledde in to  
temptation.

But delpuer vs from euyll.

**T**he Blessynge.

The everlastyng father blesse  
vs with his blessing everlasting  
Amen.

The first lesson. **Isay. xl.**

**A** Rodde shall come furthe of  
the stocke of Jesse, and a  
blossome shall florey the oute of  
his rote. The spirit of the Lorde  
shall rest vpon him, the spirite of  
wisedom and vnderstandynge,  
the spirit of counceyl and strength  
the

The Matins.

the spirite of knoweledge & god-  
linessse, and the spirit of the feare  
the Lord shall replenish him. He  
shal not geue sentence by sight  
of the eyes, neyther reproue by  
hearsaye, but he shall iudge the  
poore people by iustice, and in e-  
quitie shal he reproue for he make  
people of the earth, he shal smyte  
the earth w<sup>th</sup> the rod of his mouth  
and with the spirit of his lyppes  
shal he kil the vngodly. Ryght  
tousnes shalbe the girdle of hys  
loynes, and faythfulnes the bu-  
kle of his raynes: Thus sayeth  
the lord, turne vnto me and ye  
shalbe saued.

The blessing.

God the sonne of god, vouch-  
safe to blesse and succour vs.

The seconde lesson. Luke. i.

**T**he Angel Gabriel was sent  
from God into a citie of Ga-  
lile,

**The Matins.**

lile named Nazareth, to a virgin  
whiche was ensured to a manne,  
whose name was Ioseph of the  
house of David, and the virgins  
name was Mary. And when the  
Angell came vnto her, he sayde:  
Hail full of grace the Lorde is  
with the. Blessed art thou amōg  
women, and when the virgin he-  
arynge these woordes was trou-  
bled with thein, and mused with  
her selfe, what maner of salutati-  
on it shulde be: the Angell sayde  
to her. Feare not Mary, be not a-  
bashed, for thou hast founde fa-  
uoure in the syght of God.

Loe, thou shalte conceyue in thy  
wombe, and shalte bryng furthe  
a sonne, and thou shalte call hys  
name Iesus, he shall be great, &  
shall be called the sonne of the  
hyghest, and the Lord God shall  
geue



The Madris.

geue vnto hym, the seate of Dauid his father. And he shal regne ouer the house of Jacob for euer and hys kyngedome shall haue no ende.

Thus sayeth the lord turne vnto me and ye shalbe saued.

The Blessyng.

The grace of the holy goste, illumine vs in heart and bodye.

The chyrch lesson. Luke 1.

**T**hen sayde Mari to the Angel I, how may this be done for I haue no knowlege of man And the Angel answering sayde vnto her. The holye goste shall come from aboue into the, and the power of the hyghest shall ouershadowe y. And therfore that holy one that shalbe borne of the shall be called the sonne of God. And loe, thy Cosyne Elizabeth hath

The Matins.

hath also conceived a sone in her  
olde age, and this is the sixt mo-  
neth sithe she conceived, whiche  
was called the barren womā, for  
there is nothyng impossible to  
God. To thys Mary answered:  
loe, I am the handmayde of our  
lord, be it done vnto me, as thou  
hast spoken. Thus sayeth y lord:  
tourne vnto me, and ye shall be  
saued.

Te deum laudamus.

The prayse of God, the father, the  
sonne, and the holy gost.



We prayse the o god,  
We knoweledge  
the to be the Lorde.  
All the yearth  
doeth worshyp the,  
the father everlastyng.

To the al Angels crye aloud,  
the heauens & al powers therein.

To the

**The Martins.**

**To the Cherubin and Sera-  
phin, continually do crye.**

**Holy, Holy, Holy, Lorde God  
of Sabaoth,**

**Heauen and yearth are full of  
the magestie of thy gloze.**

**The glorious company of the  
Apostles prayse the.**

**The goodlye felowshyp of the  
prophetes prayse the.**

**The noble armye of Martyrs  
prayse the.**

**The holy Churche, thorough  
oute at the worlde doeth knowe-  
ledge the.**

**The father of an infinite ma-  
iestie.**

**Thy honorable, true, and on-  
ly sonne.**

**Also the holy gost the cōforter.**

**Thou arte the kyng of gloze  
O Christ.**

**Thou**



**The Matyns.**

**Thou arte the euerlastyng  
sonne of the father.**

**When thou tokest vpon the to-  
deliuer man, thou diddest not ab-  
horre the virgins wombe.**

**When thou hadest ouercome  
the sharpnes of death: thou dyd-  
dest open the kyngdome of hea-  
uen to all beleuers.**

**Thou syttest on the ryght hād  
of god, in the glozy of the father.**

**We beleue that thou shalt  
come to be our iudge.**

**We therfore praye the, healpe  
thy seruantes whome þu hast re-  
demed with thy precious blood.**

**Make them to be nūbzed with  
thy saintes in glozy euerlasting.**

**O Lorde, saue thy people and  
blesse thyn heritage.**

**Gouerne them, and lyfte them  
vp for euer.**

**B.**

**Days**

**The laudes.**

Day by day, we magnify the.  
And we worship thy name e-  
uer, worlde without ende.

Vouchesafe O Lorde, to kepe  
vs this daye without sinne.

O lorde haue mercy vpon vs,  
haue mercy vpon vs.

O lorde, let thy mercy lyghten  
vpon vs, as our trust is in the.

O lord, in the haue I trusted,  
let me neuer be confounded.

**The versicle.**

Pray for vs holy mother of god.

**The answer.**

That we be made worthy to at-  
taine the promise of Christ.

**The Laudes.**



God to helpe me, make  
good speede.

Lorde make haste to  
succoure me.

Glozy to the father, and to the  
sonne

**The Maryns.**

**sonne, and to the holy gost.**

**As it was in the beginnyng, &  
is nowe. &c. Amen.**

**Deus misereatur. Psal. lxxvi.**

**A prayer for the fauour and knowledge of  
God, and that his prayse maye be spred  
throughout al the worlde.**

**G**OD haue mercy vpon vs, &  
be good vnto vs, he shewe  
vs his bryght countenaunce and  
haue mercy vpon vs.

**That we may knowe thy way  
in yearth: and thy sayng health  
among all nations.**

**Let the people magnify the, o  
god, let al þ people magnify the.**

**Let the people be glad & ioy-  
full, because thou rulest the peo-  
ple with equitie, also doest order  
the nacions in yearth.**

**Let the people magnifye the,  
O God, let al the people magni-  
fy the, the yearth hath brought**

**B. ii.**

**further**



The laudes.

furth her fruyte.

God our God blesse vs, God  
blesse vs, and all the coastes of  
the yearth, feare hym.

Glozy to the father. &c.

As it was in the begin. &c. Amen

Benedicite oia opera. Daniel. iii.

**T**he song of the thre chyldren  
wherwyth they prayesd god  
walkyng in the fyre.

**P**rayse ye the Lorde, all the  
workes of the lorde: prayse &  
exalt hym for ever.

The angels of ꝑ lorde: prayse ye  
ꝑ lorde, ye heauens prayse ꝑ lorde.

Ye waters al ꝑ are aboue hea-  
uen, prayse ꝑ lorde, al the powers  
of the lorde, prayse ye the lorde.

The sunne and moone prayse  
ye the lorde: sterres of the firma-  
ment, prayse ye the lorde.

The rayne, & the dewe, prayse  
ye the lorde, al the wyndes of god  
prayse

**The laudes.**

**prayse ye the Lorde.**

**After and heate, prayse ye the  
lorde, winter and sommer prayse  
ye the lorde.**

**Dewes and hoare frostes,  
prayse ye the lorde, froste & colde  
prayse ye the lorde.**

**Ise and snowe, prayse ye the  
lorde: nightes and dayes, prayse  
ye the lorde.**

**Lyght and darkenesse, prayse  
ye the lord, lyghtnyng & cloudes  
prayse ye the lorde.**

**The yearth prayse the lorde:  
laude and exalt hym for euer.**

**Mowntaynes & hylles prayse  
ye the lord, al that springeth vpon  
the yearth, prayse ye the lorde.**

**Ye welles and springes, praise  
ye the Lorde: seas and fluddes,  
prayse ye the lorde.**

**Great fyshes, and all y<sup>e</sup> moue**

**B.iii.**

**in the**

**The Laudes.**

**In the waters, prayse ye the lord;  
all birdes of the ayer, prayse ye  
the Lorde.**

**All beastes and cattell, prayse  
ye the lorde: ye chyl dren of men  
prayse the lorde.**

**Let Israel prayse þe lord: laude  
him & exalt hym for evermore.**

**Ye priestes of the lorde, prayse  
the Lorde, ye seruauntes of the  
lorde, prayse the lorde.**

**Ye spirites and soules of righ-  
teous men, prayse the lord, ye ho-  
ly & meke in hart, praise the lord.**

**Anania, Azaria, Misael, prayse  
ye the lorde, laude and exalt hym  
for evermore.**

**Blesse we the father, the sonne  
and the holy gost: prayse we hym  
and exalt hym for evermore.**

**Blessed arte thou lorde in the  
firmament of heauen: thou arte  
prayse**



**The laudes.**

prayse worthy, glorious, and ex-  
alted, worlde without ende.

Laudate dñm de coelis. Psal. cxlviii.

All creatures are prouoked to the  
prayse of god.

**P**rayse the lord, ye that be in  
the heauens, prayse ye hym  
in the hygh places.

Prayse ye hym al his Angels,  
al his powers prayse ye hym.

Prayse ye hym Sunne and  
Moone, all sterres and lyghtes,  
prayse ye hym.

O heauens of heauens, praise  
ye hym, & the waters aboue hea-  
uen, prayse the name of the lord.

For by hys worde all thynges  
were made, by his commaunde-  
ment al thynges were created.

He hath stablyshed them euer-  
lastingly: he hath set a lawe that

B.iii.

Mal

**The Laudes.**

**shall not passe.**

**Prayse the lord ye that be of  
the yearth, dragons and all the  
depe places.**

**Fyer, hayle, snowe, yse, stormes  
of wyndes, that do his commaū-  
dement.**

**Hountaynes, and all lyttle  
hylles, trees bearyng frute, and  
all Cedres.**

**Beastes and al maner of cat-  
tel: serpētes & al fethered foules.**

**Kynges of the yearth, and al  
people, prynces and al iudges of  
the yearth.**

**Youthe, and virgins, old and  
younge, let them prayse the name  
of the lord, for the name of hym  
only is exalted.**

**The prayse of hym is aboue  
heauen & yearth, and he hath ex-  
alted the might of his people.**

**He be**

The Laudes.

He be prayled in all his sayn-  
ctes, the sones of Israel the peo-  
ple appochoyng vnto hym.

The anthem.

**O**wonderfull exchaunge, the  
creatour of mankynde, ta-  
kyng vpon hym a lyuyng bodey  
hath not disdayned to be borne  
of a virgyn: and he beyng made  
man, without seed of man, hath  
graunted vnto vs his godhed.

The chapiter. Maria virgo.

**V**irgin Mary, reioyce al-  
wayes, whiche haste borne  
Christe the maker of heauen and  
yearth: For oute of thy wombe  
thou hast brought forth the sau-  
our of the worlde. Thankes be  
to God.

The hymne. Ales diei nuncius.

**T**he byrde of daye messinger,  
Croweth, and sheweth that  
B. v. light



The Laudes.

lyght is nere,  
Christe the stirrer of the hearte,  
Woulde we shoulde to lyfe con-  
uerter.

Upon Jesus let vs crye,  
Weppng, prayng, soberly:  
Deuoute prayer, meynt vs wepe,  
Suffreth no pure heart to slepe.  
Christ shake of our heuy slepe,  
Break the bondes, of nyghte so  
depe,  
Our olde synnes, clense & skoure,  
Lyfe and grace into vs poure.

The song of zacharie.

Benedictus dominus. Luke. i.

Thanks gyuing for the perfour  
maunce of goddes promise.

Blessed be the lord god of Is-  
rael: for he hath visited, and  
redemed his people.

And hath lyfted vp the horne  
of saluation to vs in the house of  
his seruant Dauid.

As he

## **The Laudes.**

**As he spake by the mouth of  
his holy prophetes: whiche hath  
ben sithens the worlde began.**

**That we shulde be saued from  
our enemyes, and from the han-  
des, of all that hate vs.**

**To perfourme the mercye pro-  
mised to our fathers & to remein-  
bre his holy couenaunt.**

**To perfourme the othe which  
he sware to our father Abraham  
that he woulde geue vs.**

**That we being deliuered out  
of the handes of oure enemyes:  
might serue him without feare.**

**In holynesse and ryghteous-  
nesse befoze hym, all the dayes of  
our lyfe.**

**And thou childe shalt be called  
the prophete of the hyghest: for  
thou shalt go befoze the face of  
the lord, to prepare his wayes.**

**To**

The Laudes.

To geue knowledge of saluati-  
on vnto his people: for the re-  
mission of theyr synnes.

Through the tender mercy of  
our god: wherby the day spyng  
from an hygh hath visited vs.

To geue lyght to theym that  
lyt in darckenes, and in the sha-  
dowe of death: and to guyde our  
feete into the way of peace.

Glorie to the father. &c.  
As it was in the be. &c. Amen.

The antheim.

Blessed be they, that heare the  
word of god, and kepe the same.

The versicle.

O lord shew thy mercy vnto vs.

The answer.

And geue to vs thy saluation.

Let vs praye.

Graunt we beseeche the Lord  
God, þ thy seruauntes may  
enioye continuall helth of bodye  
and



**The Collectes.**

and soule, and that (the gracions  
virgin Mari praying for vs) we  
may be delyuered from this pres  
ent heuines, and haue the frui  
tion of eternal gladnes: thorough  
Christ our lord. Amen.

**¶ Of the holpe goste.**

Come holy spirit of god, inspire  
the heartes of thē þe beleue in the  
& kindle in thē þe fire of thy loue.

**¶ Let vs praye.**

**O** God, whiche by the info  
rmation of the holy gost, hast  
instructed þe heartes of thy fayth  
ful, graunt vs in the same spirit  
to haue ryghte vnderstandyng,  
and euermore to reioyce in his ho  
ly consolation: Thorough Christ  
our lord. Amen.

**¶ Of the holy Trinite.**

Delyuer vs, saue vs, iustifye  
vs, O blessed Trinite.

**¶ Let vs praye.**

**Allmightie**

The Collectes.

**A**lmighty, and everlasting  
God, whiche hast graunted  
to vs thy seruautes by confessi-  
on of the true faythe, for to ac-  
knowledge the gloze of the eter-  
nal Trinitie, and to honour the  
one God, in thyne almighty ma-  
iestie: we beseeche the that thow w-  
stredfastnesse in the same faythe,  
we maye be alwaye defended fro  
all aduersitie: whiche lyvest and  
reynest one God, worlde wyth-  
out ende. Amen.

Of the Crosse of Christe.  
We ought to gloze in the Crosse  
of our lord Iesus Christe.

Let vs praye.

**O** God, whiche hast ascended  
thy moste holpe Crosse, and  
hast geuen lyght to the darknes  
of the worlde, vouchsafe to illu-  
mine, visit, and comforte, bothe  
oure



**The Collectes.**

oure heartes and bodie: whiche  
liuest and reygnest God, worlde  
without ende. Amen.

**¶ Of the holy Apostles.**

Ye be they that haue lefte all  
thynges, and haue followed me,  
ye shall receyue ad hundred fold,  
and haue the possession of euer-  
lastyng lyfe.

Let vs praye.

**A** Lmyghtye God, regarde  
our infirmitie, and so: that  
the burden of oure iniquitie op-  
presseth vs: Graunte that by the  
prayer of thy glorious Apostles  
we may haue relyfe and strength  
to followe the confession of theyr  
faythe: Thorough Chyste oure  
lorde. Amen.

**¶ Of the holy Martyrs.**

The soules of saynctes, reioyce  
in heauen, whiche haue followed  
the



The Collectes.

the steppes of Christe, & because  
they haue shed their blud for his  
loue, therefore shall they reygne  
with Christ, for euer.

Let vs praye.

**G** Raunt to vs almyghty god  
that we whiche knowe that  
thy glorious martirs were strōg  
in confession of thy faythe, maye  
haue the ioye of theyr feloweship  
in euerlastyng gladnesse. Tho-  
rough Christ our lord. Amen.

¶ For Peace.

Lozde sende vs peace in oure  
dayes, for ther is none other that  
fygtheth for vs, but onely thou.  
O lozde God.

Let vs praye.

**O** God, from whome al holpe  
despyres, al good counceils  
and all iuste workes do procede,  
geue vnto thy seruantes þe same  
peace,

The Collectes.

peace, whiche the worlde can not  
geue, that our heartes beyng o=  
bedient to thy cōmaundementes  
and the feare of our enemies ta=  
ken away, our time may be peace  
able by thy protection: Througħ  
Christ our lord. Amen.

A prayer of the passion.

Christ suffered for vs leuyng  
vs example that we shoulde  
followe his steppes, who dyd no  
sinne, neyther was there any gile  
founde in his mouth.

The versicle.

We worshyp the Christe with  
prayse and benediction.

The answer.

For thou hast redeemed the  
worlde from endles affliction.

Let vs praye.

Orde Jesu Christe, sonne of  
the liuyng God, let thy holy  
passion, crosse & deathe, betwene  
thy

The Prime.

thy iudgement and oure soules;  
both now & at the houre of death  
And moze ouer bouchesaufe to  
graunt vnto the liuyng, mercye  
and grace, to the dead, pardon &  
rest, to thy holpe churche, peace  
and concord, and to vs wretched  
sinners, life and ioye euerlasting  
whiche lyuest and reigneest God  
with the father and the holy gost  
wo:ld without ende. Amen.

The glorious passion of oure  
lord Jesu Christe, deliuer vs fro  
sorrowful heuines, and byyng vs  
to the ioyes of paradise. Amen.

The prime.



God to help me make  
good speede.

Lord make haste to  
succour me.

Glozy to the father. &c.

As it was in the begin. &c. Amen

The



The Prime.

The hymne.

**F**lowe of thy fathers lyght,  
Lyght of light, & daye moſte  
bryght.

Chriſt that chaſeſt away nyghte,  
Aſſe vs foꝛ to praye aright.

Dryue oute darkeneſſe, from  
our myndes,

Dryue away the flocke of ſindes

Drouſynes take from our eyes,

That from ſloth we may ariſe.

Chriſte vouchſafe, mercy to  
geue.

To vs all that do beleue,

Let it profit vs that praye

All that we do ſing oꝛ ſay. Amen

Confitemini domino. Pſal. cxvii.

All men are prouoked to magnifie and  
praiſe the lord God.

**P**raiſe the lord, foꝛ he is good  
foꝛ his mercy is euerlaſting.

Let Iſrael ſaye now that he is  
good, foꝛ his mercy is euerlaſtig.

C. 4.

Let

The Prime.

Let the house of Aaron saye  
nowe, y his mercy is everlasting

Let al that feare the lord saye  
now, y his mercy is everlasting.

In my trouble I called vpon  
the lord, and the lord hath heard  
me at large.

The lord is my helper, I wyll  
not feare what man doeth to me.

The lord is my helper, and I  
shalt dispise mine enemies.

Better it is to trust in the lord  
than to trust in man.

Better it is to trust in the lord  
than to trust in princes.

All nations haue compassed  
me, yet in the lordes name haue  
I vanquished them.

They lying in wayte haue clo  
sed me in, yet in the lordes name  
haue I vanquished them.

They haue swarmed aboute  
me lyke

**The Prime.**

me lyke Bees, & they haue burnt  
me as fyer amonge thornes: yet  
in the Lordes name haue I van-  
quished them.

I was thrust at with violence  
redye to fal: and the lord succou-  
red me.

My strength and prayse is the  
lord, & he is made my saluation.

The voyce of reioysing and of  
healthe: is in the tabernacles of  
the iust.

The lordes ryght hande hath  
wrought the strength, the lordes  
ryght hande hath exalted me: the  
lordes right hand hath wrought  
the strengthe.

I shal not dye, but I shal liue  
and I shal shewe the woorkes of  
the lord.

The lord hath chastid & chastid  
me, & hath not put me to death.



**The Prime.**

**Open me the gates of righteousness, and I entering thereby, shall praise the lord, this is the lordes gate, the righteous shall entre thereby.**

**I will praise the O lord, because thou hast heard me, and thou art become my saluation.**

**The stone whiche the builders cast awaye, is made the hedstone of the corner.**

**This is done by the lord, and it is meruaylous in our eyes.**

**This is the daye whiche the lord made, let vs reioyce and I merie therein.**

**O lord saue thou me, o lord make me prosper, blessed is he ꝑ comineth in the lordes name.**

**We haue blessed you, ꝑ be of the lordes house: god is the lord & he hath geuen lyght vnto vs.**

**Appoint**

The Prime.

Appoynte ye a solemne holpe  
day, decked with boughes to the  
corner of the altare.

Thou art my God, and I shal  
rende thanks to the: thou arte  
my God, and I shall exalt the.

I shall prayse the o lord, for  
thou hast hearde me, and arte be-  
come my saluation.

Prayse the lord for he is good  
for his mercy is euerlasting.

Glorie to the father. &c.

As it was in the be. &c. Amen.

The antheim.

**B**lessed are the poze in spirite  
for they is the kyngdome  
of heauen: Blessed are they that  
mourne, for they shal receyue co-  
forte.

The versicle.

Lord heare my prayer.

The answer.

And let my crye come to the.

Let vs praye.

C. iiii.

Lord

The Prime.

**L**ord Jesu Chyiste, most poze  
and mylde of spyrte, whiche  
dyddest mourne and laiment, for  
our synnes and infidelitie: graūt  
vs lykewyse to be poze and milde  
of spyrte, and so to wepe & wayle  
for our offences, that we maye be  
parteners of thy heauenly king-  
dome: whiche liuest and regnest  
God, world without end. Amen.

The thirde houre.



**G**OD to helpe me  
make good spede.

Lord make haste  
to succour me.

Glorie to the fa-  
ther, & to the. &c.

As it was in the begynnyng. &c.

The Hymne.

**M**ightie ruler God mooste  
true,  
Whiche doest all in ordze due,  
Hoyme



The.iii.houre

Morne with lyght illuminynge,  
Noontide with heat garnishing.

Quenche the flambes of oure  
debate,

Foule and noysome heate abate,  
Graunt vnto our bodye healthe,  
To oure heartes true peace and  
wealthe.

Let tong and heart, strengthe  
and sence,

Commende thy magnificence :

Let thy spirit of charitie,

Stir vs al to worship the. *Ame.*

*Ad dñm cū tribularer. Ps. cxix.*

*A prayer to be deliuered from the  
vanitie of the worlde.*

**I** Cried vnto y lord when I was  
In trouble, & he hath heard me.

O lord delpue my soule from  
lying lippes, & a deceitful tong.

What maye be geuen the, or  
what may be put to the agaynste  
a deceitful tong.

*C. v.*

*It*

The.iii.houre.

It is lyke sharpe arrowes of  
the myghtye man, and hote burnyng coles.

Woe is me that my restyngge,  
place is prolonged, I haue dwel  
led w<sup>th</sup> the inhabitantes of Cedar  
my soule hath ben long in exyle.

I was at peace with them that  
hated peace, when I spake vnto  
them, they assaulted me without  
cause.

Gloꝝy to the father, and. &c.  
As it was in the beginning. &c.

*The anthem.*

**B**lessed are the meke for they  
shall inherit the yearth:  
Blessed are they whiche suffer hu  
ger and thirst for ryghteousnes,  
for they shal be satisfyed.

*The versicle.*

Loꝝde heare my prayer.

*The answer.*

And let my crye come to the.

Let

The. vii. houre.

¶ Let vs praye.

**L**ord Jesu Christ, whose lyfe  
was nothyng, but humilitie  
and mekenes, who only art oure  
very righteousnes, graunte vs to  
serue and honour the with hum-  
ble and meke heart, and in al our  
lyfe and conuersatio to desire to  
be occupped in the woorkes of  
righteousnes, whiche lyuest and  
regnest. &c. Amen.

¶ The sixte houre.



God to helpe me, make  
good spede.

Lozde make haste to  
succour me.

Glozy to the father. &c.

As it was in the begin. &c. Amen.

¶ The himne.

**O** Creatoure moste benigne,  
To vs alwaye be lokyng,  
Rayse vs from nopsom slepe,  
Wherin we be drouned depe.

Christ



The.vi.houre.

Christe of thy mercifulnes,  
Pardon al our sinfulness,  
The to prayse and magnifye  
Of night we leaue the slogardy.  
Of the sinne þ we haue done,  
We make our confession,  
weeping we do praye to the,  
Pardon our iniquitie. Amen.

Ad releuau. Psal. xxii.

A prayer to be deliuered from the  
shoynes of the wyched.

I haue lyfte vp myne eyes vnto  
the, whiche dwellest in heaue.  
Behold, euen lyke as the eyes  
of the seruauntes wayte at theyr  
masters handes.

As the eyes of the handmayd,  
be vpon her mastresse: euen so be  
our eyes vpon our lord god, vn-  
tyl he haue mercy on vs.

Haue mercy on vs O Lorde,  
haue mercy on vs, for we be had  
in much contempt.

For

The. vi. houre.

For oure soule is very ful, be-  
yng scorned of the ritche, and di-  
spised of the proude.

Glorie to the father, and to  
the sonne. &c.

As it was in the beginnyng,  
as it is now. &c. Amen.

The Anthem.

**B**lessed are the mercifull, for  
they shal get mercy. Blessed  
are the cleane in heart, for they  
shall se God.

The Versicle.

Lord heare my prayer.

The Answer.

And let my crye come to the.

Let vs praye.

**I**orde Jesu Christ, whose  
propertie is to be mercy-  
full, whiche arte alway pure and  
cleane wout spot of sine, graunt  
vs the grace to folowe the in mer-  
cyfulnesse towarde our neygh-  
bours

The ninth houre.

hours, & alwayes to bear a pure  
heart, and a cleane conscience to-  
ward the, that we may after this  
life, be the in thy euerlasting glo-  
ry: whiche liuest & regnest God,  
worlde without ende. Amen.

The. ix. houre.



God to helpe me make  
good speede.

Lord make haste to  
succour me.

Glorie to the father, and. &c.

As it was in the begin. &c.

The hymne.

O The glory eternal,  
Blessed hope of men mortal  
Christe the sunne of God on hye,  
The sunne of virgin Mary.

Reche thy hand, & we may rise  
And our mindes so exercise,  
That deuoutly we may sing,  
Praise of god w<sup>th</sup> thankes geuig.

Final.



The .xl. houre.

Finally O Christ, we craue,  
fayth in our heartes set a graue  
That thozoughe hope, of lyfe a-  
boue,  
we inape flambe, with feruente  
loue. Amen.

Domine quis habitabit. Psal. xliii.

The innocent lyuers shall enter into  
the euerlastyng lyfe.

**I**orde who shall dwell in thy  
tabernacle: or who shall rest  
in thy holy byl.

He that entereth without spot  
& worketh ryghteousnes: he that  
speaketh truthe in his heart, and  
hath not bled decept in his tong.

No: hath done any euil to his  
neyghbour, and hath not floun-  
dered hys neyghbour.

He in whose syght the wicked  
man is nothyng regarded, but  
both hono: them & feare the lord.

He

The ninthe houre.

He that sweareth to hys neigh-  
bour, and deceyueth hym not: he  
that hath not layed his mony to  
vsury, nor hath not receyued re-  
wardes agaynst the innocent.

He that doth these thinges shal  
neuer staggar nor decay.

The anthem.

**B**lessed are y<sup>e</sup> peacemakers,  
for they shal be called the  
childre of God. Blessed are they  
that suffer persecution for right-  
teousnes sake, for they<sup>s</sup> is the  
kyngdome of heauen.

versicle. Lorde heare my prayer.  
answe. And let my crye come to y<sup>e</sup>.

¶ Act vs praye.

**L**ord Iesu Christ, which ma-  
dest peace betwene god the  
father and vs myserable sinners  
whiche not withstanding didest  
suffre vniustlye iniuries and per-  
secutions:

The ninthe houre.

secutions: Graunte vs grace to  
kepe the peace that þu hast made  
and paciétly to beare al iniuries  
and persecutions, that we maye  
be called thy chylde and inherit  
thy heavenly kingdome: whiche  
liuest. &c. Amen.

The Euenlong.



**G**OD to helpe me  
make good speede.

Lord make haste  
to succour me.

Glorie to the fa-  
ther, & to the. &c.

As it was in the begynnyng. &c.

*Laudate pueri. Psal. cxxii.*

**W**here we be styred to prayse and mag-  
nifye the Lorde.

**P**RAYSE the lord, O ye children  
prayse the name of the lord.

Blessed be the name of þu lord  
from this time furth, & for euer-  
more.

**D**

**The**



The Euenſong.

The Lordes name be prayſed  
from the eaſt vnto the weſt.

The lord is hygh aboue all  
nations and his glory aboue the  
heauens.

Who is lyke vnto the Lord  
our God, that hath his dwelling  
on hygh: and yet humbleth hym  
ſelfe to beholde the thynges that  
are in heauen and yearth.

He rayſeth vp the ſimple oute  
of the duſte and lyfteth the poore  
out of the myſe.

That he may ſet him with the  
princes, euen with the princes of  
hys people.

He maketh the barren woman  
to kepe houſe, and to be a ioyful  
mother of chyl dren.

Glory to the father, and to. &c

As it was the begynnyng &  
is now, and euer ſhalbe. Amen.

Laudate

The ninthe houre.

Laudate nomen dñi, Psal. cxxxiii.

God is to be prayled for his merc  
uapulous workes & benefites.

**P**raise ye the name of the lord  
o ye seruañtes, praye y lord.  
Ye that stande in the house of  
the Lord, in the courtes of the  
house of our God.

O prayle the lord for the lord  
is gracious, o sing prayles vnto  
his name for it is louely.

For the lord hath chosen Ja-  
cob vnto hym selfe, and Israel  
for his owne possession.

For I knowe that the lord is  
great and that our lord is aboue  
all goddes.

The lord hath done all thyn-  
ges that he woulde in heauen, &  
pearthe, and in the sea, and in al  
depe places.

He bryngeth furth the cloudes

D.ii.

from

**The Euenſong.**

from the endes of the world, and  
tourneth the lyghtenynge in to  
rayne: he byngeth forth the win-  
des out of their places.

He ſmote the firſt borne of E-  
gypt, both of man and beaſt.

He hath ſent tokens and won-  
ders in to the myddelt of the, O  
lande of Egypt, vpon Pharaon &  
all his ſeruauntes.

He ſmote diuers nations, and  
ſlew myghtie kynges.

Seon kyng of the Amorites,  
and Og the king of Baſan, and  
all the kyngdomes of Canaan.

And gaue their lande in heri-  
tage, in heritage to Iſrael hys  
people,

Thy name O lord, endureth,  
for euer, O lord thy memoꝝyall  
is fro generation to generation.

For the lord, wyl reuenge hys  
peoꝝ



The Evensong.

people, & be gracious vnto hys  
seruautes.

As for the Idolles of the hea-  
then, they are but syluer & golde,  
the worke of mennes handes.

They haue mouthes & speake  
not, they haue eyes and se not.

They haue eares, and heare  
not, neyther is there any bzeathe  
in theyr mouthes.

They that make them be lyke  
vnto them, & so are all they that  
put their trust in them.

Praise the lord, the house of  
Israel, praise the lord, the house  
of Aaron.

Praise the lord the house of  
Leui, ye that feare y lord, praise  
the lord.

Praise be to the lord of Sion  
whiche dwelleth at Ierusalem.

Glozy to the father, and to the  
D, iii. the

The Euenſong.

ſonne, and to the holy goſt.

As it was in the begin. &c.

Conſitebor tibi. Pſal. cxxxvii.

A prayſe and thankes gyuing  
vnto God.

I Wyl geue thankes to thee,  
O lord, with my whole heart.

Before thy angels I wyl ſyng  
to thee: I wil worſhip toward thy  
holy temple, & prayſe thy name.

Because of thy mercy & truthe  
for thou haſt magnified thy name a  
boue all thynges.

When ſo euer I call vpon thee  
heare me, thou ſhalte indue my  
ſoule with muche ſtrength.

All the kynges of the yearth  
prayſe thee O lord, for they haue  
heard al thy wordes of my mouth.

And let them ſyng in the wayes  
of the lord, for great is the glory  
of the lord.

For though the lord be hygh,  
yet



**The Euenſong.**

yet hath he reſpect vnto the lowe  
lye, and as for the proude, he be-  
holdeth them a far of.

**T**hough I walke in the myd-  
deſt of trouble, yet ſhalt thou re-  
freſh me, thou ſhalt ſtretch furth  
thyne hand vpon the furiousnes  
of myne enemyes, and thy ryght  
hand ſhal ſaue me.

**T**he lord ſhal make good for  
me, thy mercy O lord, endureth  
for euer, diſpiſe not then the woꝝ-  
kes of thyne owne handes.

**Glorie to the father. &c.**

As it was in the beginning, and  
is nowe, and euer. &c. Amen.

**The anthem.**

**B**lessed be the name of y lord  
for euermore.

**The Chapter.**

**B**lessed arte thou, O virgin  
Mary, whiche haſt boꝝn our

D. lili.

lord



The Euenſong.

lorde, the creatour of the worlde,  
thou haſt broughte furthe hym þ  
made the, and alwayes remay=  
neſt a virgin.

The hymne.

**O** Lorde the worldeſ ſauour,  
whiche haſt preſerued vs  
this daye,

This night alſo be our ſuccoure  
And ſaue vs euer we the praye.

Be mercyfull nowe vnto vs;  
And ſpare vs whiche do praye to  
the.

Our ſin forgeue lorde gracious,  
And oure darckenelle inoughte  
lyghtened be.

That ſlepe our mindes do not  
oppreſſe,

Noꝝ that oure enemy vs begyle,  
Noꝝ that the fleſhe ful of frayle=  
nes,

Our ſoule and bodey do deſpyle.

Q

The Euenſong.

O lorde reformer of al thyng  
With heartes deſire we praye to  
the,

That after our reſt and ſleepyng,  
We may riſe chaſte, and worſhip  
the. Amen. *The verſicle.*

Bleſſed is Mary, amonges al  
women. *The anſwer.*

And bleſſed is the fruyt of her  
wombe.

*Magnificat. Luke. i.*

*The ſong of Mary, reioycyng and  
praiſyng the goodnes of god.*

**M**y ſoule doeth magnify the  
lorde.

And my ſpirit hath reioyſed in  
God my ſalvour.

For he hath regarded the low  
lyneſſe of his hand mayden.

For beholde fro hencefurth al  
generations ſhal cal me bleſſed.

For he þyſ myghtye hath ma-  
gnified me, & holy is his name.

*D. v.*

And

The Complyn.

And hys mercye is on theym  
that feare hym throughout al ge-  
nerations.

He hath shewed strength in his  
arme, he hath scatered þe proude,  
in the imaginatiō of their heart.

He hath put downe the mygh-  
tye from their seate, and hath ex-  
alted the humble and meke.

He hath filled the hūgry wyth  
good thinges, & the riche he hath  
sent emptye awaye.

He remēbyring his mercy, hath  
holpen his seruaunte Israel, as  
he promised to our fathers, Abra-  
ham and hys seed for euer.

Glozy to .xc. As it was in .xc.

The answere

**L**oe, all thinges be fulfilled  
that were spoken of the An-  
gell by the virgyn Mary.

Thankes be to god.

The



The Euenſong.

The Verſicle.

Loꝛde heare my prayer.

The anſwere.

And let my crye come to the.

Let vs praye.

**H**oly Loꝛde, almyghtye fa-  
ther, euerlaſtig god, whiche  
dyddeſt replenish the bleſſed vir-  
gin Mary with moſte plentifull  
grace, & ſpiritual gyftes wherby  
ſhe prayſed and magnifyed the:  
graunt that thy holy goſte maye  
with lyke grace and inſpiration,  
kindle oure heartes, to ſanctifye  
thy holy name: through Chyiſte  
our loꝛde. Amen.

The Complin.



Onuerter vs God oure  
ſauour.

And turne thy wrath  
away from vs.

O GOD to helpe me make  
good ſpede.

Loꝛd

The Complyn.

Lord make haste to succour me.

Glorie to the father. &c.

As it was in the beginning. &c.

Vsquequo domine. Psal. xii.

A prayer agaynst temptations.

**H**ow long wylt thou forget  
me, O lord for ever: howe  
long wylte thou turne thy face  
from me.

Howe long shal I haue trou-  
blous thoughtes in my soule, &  
heauinesse in myne heart, day by  
day: howe long shal myne e-  
nemy be exalted ouer me: behold  
and heare me o lord God.

Allumyne myne eyes, least I  
sleepe any tyme in death, and that  
myne enemy neuer saye, I haue  
preuayled agaynst hym.

They that trouble me, wyl re-  
ioyce if I be caste doune, but I  
haue trusted in thy mercy.

Myne

The Complin.

Myne hearte shall reioyce in  
thy ialuation, I shall syng to the  
lorde that geueth me great bene-  
fites, and I shal praye the name  
of the lorde most hygh.

Glorie to the father. &c.  
As it was in the beginning. &c.

Iudica me deus. Psal. xliii.

**A** prayer to be deliuered from our  
aduersaries, that we may sing  
the prayse of God.

**J**udge on my syde O God, and  
defende my cause agaynst the  
vnholye people: from the vniust  
and deceptful man deliuer me.

For thou O GOD, arte my  
strength, why hast thou put me a  
waye: why go I so heauily, why  
lest myne enemy vereth me?

Sende furthe thy lyghte, and  
thy truthe, they haue led me, and  
brought me into thy holy hyll, &  
thy dwellyng places.

And



The Complin.

And I shall entre vnto the altar of God, vnto God y maketh my youthe to reioyce.

I shal prayse the with harpe, O god my god, why art thou he-uy o my soule: and why dost thou trouble me.

Truste in God, for yet shall I prayse hyin, he is the helth of my countenaunce and my god.

Glorie to the father. &c.  
As it was in the beginning. &c.

The anthem.

Save vs good lord wakyng, & Skepe vs sleping, that we may wake in Christ, and rest in peace.

The Chapter.

Thou arte (o God) in the midst of vs, and invocatio of thy name is made ouer vs, for sake vs not, o lord our God.

The hymne.

O lord

The Complin.

**O** Lord the maker of al thing  
We praye the nowe in this  
euenyng,

Us to defend thzough thy mercy  
From al deceyt of our enmye.

Let nether vs deluded be,  
Good lord with dreame oz fātasy,  
Our heart wakynge in the thou  
kepe,

That we in sin fal not on slepe.

O father, thozough thy bles-  
sed sonne,

Graunt vs this oure petition,  
To whome with the holy gost al  
wayes,

In heauen and yearth, be laude  
and prayse. Amen.

The versicle.

Beholde the handmayden of  
the Lord. **A**nswere.

Be it done to me accor dyng  
to thy worde.

**R**unc



The Complin.

Nunc dimittis. Luke. i.

The song of Simeon the iust.

**L**orde, nowe lettest thou thy  
seruaunt departe in peace ac-  
cording to thy worde.

For myne eyes haue seene thy  
saluatton.

Whiche thou hast prepared be-  
fore the face of al thy people.

To be a lyghte for to lyghten  
the Gentyles, and to be the gloze  
of thy people of Israel.

Gloze to the father. &c.

As it was in the begin. &c. Amen

The Anthemie.

**C**haunt vs (o lord) thy lyght  
that we being deliuered fro  
the darknes of our heartes, may  
come to the very lighte, whiche  
is Christ.

The versicle.

Lozde heare my prayer.

The answer.

And let my crye come to the.

Let



The Complin.  
¶ Let vs praye.

**O** Lord God we beseeche the to  
lighten our darknes & deli-  
uer vs from all the daungers of  
this night, O merciful lord: tho-  
rough our lord Jesus Christe:  
who lyueth and reigneth  
with the, in vnitie  
of the holpe  
spirit,  
wozde with  
out ende.  
Amen.

Blesse we the lord.  
¶ Thankes be to  
God.

¶

# The seven psalmes.

Domine ne in furore. Psal. vii.

A fervent prayer of the sinner, desirynge  
to be cured; and his enemyes  
to be vanquished.



Wold rebuke me not  
in thy rage: nor cha-  
stise me not in thine  
anger.

Have mercye on  
me lord, for I am weake, heale  
me lord, for my bones be brused.

And my soule is very sore trou-  
bled, but thou lord, howe long:

Turne the O lord, & delyuer  
my soule, saue me for thy mercy.

For there is none in death that  
hath mynde on the, and in Helle  
who wyl knowledge the.

I haue trauayled in my way-  
lyng and mournyng, I shal eue-  
ry nyght washe my bed, I shal  
water my couche with teares.

Myne eye is troubled for so-  
rowe,



The seven psalms.  
Howe; I am wythered among all  
myne enemies.

Quoyde from me al ye þ woꝝke  
wickednesse, foꝝ the Loꝝde hath  
heard the voice of my wepyng.

The Loꝝd hath heard my pray  
er, the Loꝝde hath hearde my pe  
tition.

Let al mine enemies be ashamed  
and confounded, let them be asha  
med & confounded very quickly.

Gloꝝy to the father. &c.

As it was in the beginning. &c.

Beati quorum. Psalme. xxxi.

Howe the penitent person shoulde be  
w ayle his sinnes, praye vnto god  
and ecloyce in hym.

**B**lessed are they, whose int  
quities are foꝝgeuen, and  
whose sinnes be couered.

Blessed is the man to whome  
god hath not imputed sinne, and  
in whose spirit is no deceyte.

E. ii.

foꝝ



The seven psalmes.

For whilst I helde my peace,  
my bones are waxe olde, whilst  
I cecped all the daye.

For day and nyght thy hande  
is very heauye vpon me, I haue  
bene turned into wretchednesse,  
whilst the thorne pricked me.

I haue opened my faute vnto  
the, & haue not hid my vnrigh-  
teousnesse.

I sayde, I will confesse myne  
vnrightheousnesse agaynste my  
selte to the lord, & thou hast for-  
giuen þ wickednes of my sinne.

For this shall every holy per-  
son praye vnto the in ttime conue-  
nient.

But in the great flud of many  
waters, they shal not come nigh  
hym.

Thou art my refuge from tri-  
bulation that hath inclosed me,

O my

The seven psalmes.

O my loye deliuer me from the  
that compasse me.

I shal geue the vnderstandig  
and shall teache the in the waye  
that thou shalt go, I shal fasten  
myne eyes vpon the.

Be ye not like horse and mule  
in whome is no vnderstandyng.

Bynde theyre mouthes wyth  
snaffle and bydle, that wyl not  
drawe nigh vnto the.

Manye are the plagues of the  
sinner, but who so trusteth in the  
lorde, mercye embraceth hym on  
euery syde.

Be glad in the lorde, and re-  
ioyce ye righteous, & be iopous  
all ye that be vpryght in hearte.

Glozy be to the father. &c.

As it was in the beginnyng, is  
nowe, and euer shal be. Amen.

Domine ne, Psalm. xxxvii.

C.iii.

The



The seven Psalmes.

**T**he penitent person sore grieved with  
the burden of sinne, calleth vpon  
God for ayde, & betaketh him  
selfe to his mercye.

**L**orde, rebuke me not in thy  
rage, nor chastise me not in  
thine anger.

For thine arrowes sticke fast  
in me, and thou hast layde thine  
hande sore vpon me.

There is no helth in my flesh  
because of thy displeasure, there  
is no rest in my bones because of  
my sinnes.

For myne iniquities are gone  
ouer myne heade, and are layde  
vpon me as an heauy burden.

My woundes are putrified &  
rotten, because of my foolishnes.

I am made wretched, and cro-  
ked extremely, I went sorowfull  
all daye long.

For my loynes are full of illu-  
sions



Theſe ſeuen pſalmes.

ſions, and there is no healthe in  
my fleſhe.

I am ſore afflicted & broughte  
lowe, I dyd roare out for the ſo-  
rowe of myne heart.

Lord, thou knoweſt al my de-  
ſire, and my mourning is not hid  
from the.

My hearte is troubled, my  
ſtrength hath left me alſo the very  
ſight of mine eyes is not w me.

My frendes and my neygh-  
bours dꝛue togyther, & ſtoode a-  
gainſt me

And they that were nexte me,  
ſtoode far of: they ꝑ layde wayte  
for my lyfe, ſet vpon me.

And they that ſoughte my di-  
ſtruction, ſpake vanities, & they  
imagined deceytes all the daye.

But I as one beyng deaf, dyd  
not heare and I was as one that

C. liii.      were

The seven Psalmes,  
were dounbe, not openynge his  
mouthe.

And I became as a man not  
hearyng, and hauyng no couter  
checkes in his mouthe.

For in the haue I trusted, thou  
shalt heare me my lord God.

For I haue sayd, let neuer my  
enemies triumphe vpon me, and  
while my fete do slide, they spake  
stoutlye agaynst me.

For I am redy to be scourged  
and my sorowe is alwaye in my  
remembraunce.

For I shall confesse myne vn-  
godlynes, and shal thinke vpon  
my sinne.

But myne enemyes lyue & are  
made strong ouer me, & they are  
increased which hate me vniustly.

They that requyted euell for  
good, were agaynst me, because  
I folow

The.vii.psalmes.

**I** folowed goodnes.

forlake me not, O Lorde my  
god neyther depart thou fro me.

Make spede to helpe me, O  
lorde god of my saluation.

Glorpe to the father, &c.

As it was in the beginning. &c.

Miserere mei deus. psalme. l.

**A** prayer of the penitent, earnestly acknow-  
ledgyng and lamentyng his vngodly lyfe.

and cryng for mercy to be clenfed

from sinne, and callng for the

spirit of god, to be con-

firmed in grace.

**H**ave mercy vpon me o god,  
accoꝝdig to thy gret mercy.

And accoꝝdyng to the multi-  
tude of thy compassions, wpe  
awaye myne iniquitie.

More and more wash me fro  
myne iniquitie, and clense me fro  
my sinne.

For I acknowledge myne in-  
quitie, and my synne is euer be-

E. v.

foze



The seven & salmes.  
foze myne eyes.

To the alone haue I synned,  
and haue donz euil in thy sighte,  
that thou mapest be iustified in  
thy wordes, and mayst ouercome  
when thou art iudged.

Beholde, I was begotten in  
wickednes, and my mother con-  
ceyued me in sinne.

Lo, thou hast loued truth, the  
vnknownen and secrete thynges  
of thy wisdom thou hast reue-  
led vnto me.

Spyngle me lord wpth hy-  
sop, and I shalbe clensed.

Thou shalt wash me, & I shal  
be made whytter than snowe.

Vnto my hearting shalte thou  
geue ioye and gladnes, and the  
bruised bones shal reioyce.

Turne thy face fro my synnes,  
& wipe away al my wyckednes.

A pure

The vii. psalmes.

A pure hearte create in me, O  
God, and a perfect spirit reue  
within me.

Cast me not awaye from thy  
face, and thy holy spirit take not  
from me.

Restore to me the gladnesse of  
thy saluation, and strengthe me  
with the principlal spirite.

I will instructe the wicked in  
thy wayes, and the vngodly shal  
be conuerted vnto the.

Delyuer me from bloud shed,  
O god, the God of my healthe, &  
my tong shall exalte thy righte-  
ousnes.

Thou shalt open my lyppes, &  
my mouth shall shew thy prayse.

For if thou haddest desired sa-  
crifice, I had surely geuen it, but  
thou delytest not in hole burnt-  
offerpynges.

The

The seven psalmes.

The sacrifice to god is a lowly spirit, O god thou wilt not despise a contrite & humble heartte.

Deale gently of thy favourable beneuolence with Syon that the walles of Ierusalem may be builded vp.

Then shalt thou accept the sacrifice of righteousness, oblations and whole burnt offerings, then shall they laye calues vpon thyne altar.

Glorie to the father. &c.

As it was in the beginning. &c.

Domine exaudi. Psalme. ci.

**A** soze complaynt of the godly man being greuously handeled of the wicked people, and makinge hym more to almighty god.

**L**orde, heare my prayer, and let my cry come to the.

Turne not thy face from me whensoever I am troubled, bowe thyne



The seven psalmes,  
thyne eare vnto me.

In what daye soeuer I call v-  
pon the, heare me spedely.

For my dayes are banished as  
smoke, and my bones are waxed  
as dye as a fyre brande.

I am stricken, and myne heart  
is withered lyke haye, so that I  
haue forgot to eate my breade.

With the noyse of my mourning  
my bone cleaueth to my flesshe.

I am made lyke vnto a Belli-  
can of wyldzenes, and lyke vnto  
an Oule in the house.

I haue waked & am lyke a spa-  
rowe solitary in the house top.

All day myne enemies reupled  
me, and they that praysed me, co-  
spired agaynst me.

For I did eat ashes as bread,  
& mingled my drynke w<sup>th</sup> weping  
And that because of thy wrath  
and

<sup>41</sup> The seven psalmes,  
and indignation, for thou didest  
take me vp and cast me agaynst  
the grounde.

My dayes are faded as a sha-  
dowe, and I withered lyke hawe.

But thou lord abidest for euer  
& thy memorial is fro age to age.

Thou lord shalte aryse, and  
haue mercye on Syon, for it is  
tyme to haue mercy on it, for the  
time is come.

For the stones therof delygh-  
teth thy seruautes, and they shal  
haue pitie on the ground therof.

And the people shal feare thy  
name O lord, and all kynges of  
the peaceth thy glory.

For the Lord hath buylded Si-  
on, and shalbe sene in his glorye.

He hath regarded the speche of  
the humble, and hath not despi-  
sed theyr prayer.

Let



The seven psalmes.

Let these thynges be witten  
in an other age, and the people þ  
shall be created, shall prayse the  
Lorde.

For he hath loked doune from  
his high holy place the lord hath  
loked doune from Heauen vnto  
the yearth.

To heare the wayling of them  
that be captiue, to lose the sones  
of them that were slayne.

That they shulde in Syon de  
clare the name of the lord, & hys  
prayse in Jerusalem.

When the people assemble to-  
gyther, and kynges for to serue  
the lord.

In the waye he hath hyndred  
my strengthe, he hath shortened  
my dayes.

Cal me not away in the myda-  
des of my dayes, thy yeares en-  
dure



The seven psalmes.  
dure for ever.

In the beginning thou lord,  
hast layde the foundation of the  
yearthe, and the workes of thyne  
handes are the heauens.

They shal petish, but thou a-  
bydest, and they shal al ware old  
asa garment.

And as a coueryng thou shalt  
chaunge them, and they shall be  
chaunged, but thou art one, and  
the same, and thy yeares shall  
not fayle.

The sonnes of thy seruantes  
shal continue, and their seed shal  
stand fast for ever.

Gloꝝy to. &c. As it was. &c.

De profundis clamaui, psa. cxxix.

The sinner beyng punished for his  
sinnes: desireth to be deliuered  
both from sin & punishment.

**F**Ro the depth I called on the  
Oloꝝd, loꝝd heare my voyce.  
Let

**The seven psalmes.**

Let thyne eares geue good  
hede to the voice of my prayer.  
If thou lord wylt loke streyght  
ly vpon sinnes, O lord who shall  
abide it?

But with the is mercye, and  
for thy law I haue suffered the  
My soule hath abyden (O lord  
in thy word, my soule hath tru-  
sted in the lord.

From the morning watch vn-  
to night, let Israel trust in the  
for with the lord ther (lord.  
is mercy, and with him is plen-  
teous redemption.

And he wyl redeme Israel,  
from all his iniquities.

Glozy to the father. &c.

As it was in the beginnyng.

Domine exaudi. Psal. clxj.

The iust man beinge in aduersite,  
prayeth to be deliuered from euyl.

I. I.

Lord

The seven psalmes.

**I** Oꝛde heare my prayer,  
with thyne eares pceyue  
my desire, foꝛ thy truthe sake  
& heare me foꝛ thy righteousnes

And enter not into iudgemēt  
with thy seruaunt, foꝛ no person  
liuynge shall be iustified in thy

foꝛ the enemy hathe (syght  
pursued my soule, my lyfe in  
yearth he hath brought lowe.

He hath let me in darkenesse  
as the dead men of the worlde,  
& my spirit was vexed, my harte  
was troubled within me.

I remembꝛed the olde dayes  
I haue studied of al thy woꝛkes,  
and in the dedes of thy handes  
I mused.

I haue stretched furth my han-  
des vnto the, my soule vnto the  
as yearth wythout water.

Hastely heare me O loꝛde, my  
spirit



**The vii. psalmes.**

**Spirit hath fayled me.**

**Turne not thy face from me,  
for I shal be like to men descen-  
dyng into a pit,**

**Cause thy mercy to be harde  
of me be tyines, for in the haue  
I trusted.**

**Shewe me the way where I  
may walke, for vnto the haue I  
lyft vp my mynde.**

**Deliver me from my enemies  
lorde, vnto the haue I fled tea-  
che me to do thy wyll, for thou  
art my God.**

**Thy good spirit shal conduct  
me into þe lande of rightfulness  
for thy name sake lorde þe shalte  
reuiue me through thyne equite  
Thou shalt bzing my soule from  
trouble, & through thy mercy þe  
shalt destroy al myne enemies.  
And shalt destroye al that molest**

**I.ii.**

**my**

The seuen psalmes:  
my soule, for I am thy seruaunt  
Glorie to the father, and. &c.  
As it was in the beginning. &c.

The anthem.

**R** Emembre not (O lord God)  
our old iniquities, but let  
thy mercy speedely preuent vs,  
for we be very miserable: helpe  
vs god our sauiour, and for the  
glory of thy name, deliuer vs,  
be mercyfull and forgeue our  
sennes, for thy name sake. Let  
not the wicked people say wher  
is their God: we be thy people  
& the shepe of thy pasture,  
we shal geue thākes to  
the for ever, fro age  
to age we shal set  
furth thy laud  
and praise.

To the be honour, and glory  
worlde without end, Amen

As



In these holpe prayers and  
suffrages folowynge are set  
furth of most godly scale  
for edifying and styring  
of deuorib of all true sayth  
full Christian hartes: so it  
is thought conueniente in  
this commune prayer of

procession to haue it set furthe and vsed in  
the vulgar tong, for stirring of the people to  
more deuotion: and it shalbe euerie Christian  
mans part reuerently to vse the same, to the  
honour and glozy to al mightie God, and the  
profite of th:re owne soules. And suche among  
the people as haue booke and can read, may  
reede them quietly and softly to them selues:  
such as can not reede, let them quietly and at-  
tentiuely geue audyence in synte of the sayed  
prayers, hauing theyr myndes erect to almighty  
god, and deuoutly praiing in their hartes  
the same pettitions whiche do entre in at their  
eares, so that with one sounde of the bearte, &  
one accorde God maye be glorified in hys  
Church.

And it is to be remembred, that that whiche  
is printed in the great lett. rs, is to be sayd  
of song of the Pryest with an audible  
voyce, that is to say: so lowe and  
so playnly that it may be well  
vnderstande of the hearers.

And that whiche is in  
the lytle letter is to  
be answered of  
¶ quyre so  
berly, & de  
uoutly.



## The Letany,

**O** GOD, the father of hea-  
uen: haue mercy vpon vs  
miserable sinners.

**O** God the father of heauen, haue mercy  
vpon vs miserable sinners.

**O** God, the sonne, redemer of  
the worlde: haue mercy vpon  
vs miserable sinners.

**O** god the sonne, redemer of the worlde  
haue mercy vpon vs miserable sinners.

**O** God, the holy gost, proce-  
dyng from the father and the  
sonne: haue mercy vpon vs mi-  
serable sinners.

**O** God the holy gost, procedyng from  
the father and the sonne, haue mercy vpon vs  
miserable sinners.

**O** holy, blessed, and glorious  
Trinitie, thye persons and one  
God: haue mercye vpon vs my-  
serable sinners.

**O** holy, blessed, and glorious Trinitie thye  
persons and one God, haue mercy vpon vs  
miserable sinners.

and suffrages.

Holpe virgyn Mari, mot her  
of God our lauiour Iesu Christ.

Pray for vs.

All holpe angels and Archangels,  
and all holpe orders of  
blessed spirites:

Pray for vs.

All holpe patriarches, & Prophetes,  
Apostles, & Martyrs, Confessours  
and Virgyns, and all  
the blessed compani of heauen.

Pray for vs.

Remember not Lorde oure offences,  
nor the offences of oure  
fore fathers, neyther take thou  
vengeance of our sinnes, spare  
vs good lorde, spare thy people  
whom thou haste redeemed wyth  
thy most p̄cious bludde, and  
be not angry wyth vs for euer.

Spare vs good Lord.

From al euil and mischief, frō  
sune, frō the craftes & assautes  
of

**The Actaunte.**

**of the deuill, from thy wrath, and  
from euerlastinge damnation:**

**Good lord, deliuer vs.**

**From blyndnes of heart, fro  
pryde, vaine gloze, and hypocri-  
sie, from enuy hatred, & malice,  
and al vncharitablenes:**

**Good lord, deliuer vs.**

**From fornication, & all deadly  
sinne, and from al the deceiptes  
of the world, & flesh & the deuill:**

**Good lord, deliuer vs.**

**From lyghtenyng and tem-  
pest, from plague, pestilence, and  
famine, from battayle and mur-  
der and from sodayn death:**

**Good lord, deliuer vs.**

**From all sedition and pryue  
conspiracie, from the tyranny of  
the bishop of Rome, and all hye  
detestable enormities, from all  
false doctrine and heresie, from  
al hardnes of heart & contempt  
of thy word and comaundement:**

**Good lord, deliuer vs.**



**The litanie.**

**By the myſtery of thy holy incarnation, by thy holy natiuitie & circumſicion, by thy baptiſme faſtyng, and temptation:**

**Good lord deſtroy vs**

**By thyne agony and bludde ſweat, by thy crolle and paſſion by thy precious deathe and burial, by thy glorious reſurrection and aſcention, by the coming of the holy goſt:**

**Good lord deſtroy vs**

**In all tyme of our tribulation, in all tyme of our welthe, in the hour of death: in the daye of iudgement,**

**Spare vs good lord.**

**We ſinners do beſeche the to heare vs O lord God, and that it maye pleaſe the to rule, and gouerne thy holpe churche vniuerſal in the right waye:**

**We beſeche the to heare vs good lord**

**That**

and suffrages.

That it maye please the to kepe  
Henry the. viii. thy seruante  
and our kynge and gouernour:

We beseeche the to heare vs good lord.

That it may please the to rule  
his heart in thy fayth, feare and  
loue, that he may euer haue as-  
sistance in the, and euer seke thy  
honour and glory.

We beseeche the to heare vs good lord.

That it maye please the to be his  
defendour & keper, geuyng hym  
the victory ouer al his enemyes

We beseeche the to heare vs good lord.

That it maye please the to  
kepe our noble quene Catheryn  
in thy feare and loue, geuyng  
herre increase of all godlines, ho-  
nour and chyldren:

We beseeche the to heare vs good lord.

That it maye please the to  
kepe & defende our noble prince  
Edward, and all the kynges

ma-

## The Letany.

maiestieschyldezen:

We beseeche the to heare vs good Lorde.

That it maye please the to illuminate al byshoppes, pastours & ministers of the churche wyth true knowledge and vnderstanding of thy word, and that both by their preaching and liuyng, they maye set it furth and shewe it accoꝝdyngly.

We beseeche the to heare vs good Lorde.

That it maye please the to endue the lordes of the counsaile, and al the nobilitie with grace, wisdom and vnderstanding:

We beseeche the to heare vs good Lorde.

That it maye please the to blesse and keepe the magistrates, geuyng them grace to execute iustice, and to mayntayne truthe:

We beseeche the to heare vs good Lorde.

That it maye please the to blesse and keepe al thy people:

we



and suffrages.

We beseeche the to heare vs good Lord.

That it maye please the to  
geue to al nations vnitie, peace,  
and concoꝝde:

We beseeche the to heare vs good lord.

That it maye please the to  
geue vs an heart to loue & dꝛed  
the, and diligently to liue after  
thy commaundementes:

We beseeche the to heare vs good lord.

That it maye please the to  
geue all thy people increase of  
grace, to heare mekely thy woꝝd  
and to receyue it wyth pure af-  
fection and to byꝑng furthe the  
fruites of the spirit:

We beseeche the to heare vs good lord.

That it maye please the to byꝑng  
into the way of truth al suche as  
haue erred, and are deceyued:

We beseeche the to heare vs good lord.

That it maye please the to  
strengthen suche as do stande,  
and comfort and helpe the weake  
hearted, & to raise vp them that

## **The Letany.**

**fall, and finally to beate downe  
Satan vnder our feete:**

**We beseeche the to heare vs good lord.**

**That it maye please the to  
succour, helpe and comfozte all  
that be in daunger, necessitie,  
and tribulation:**

**We beseeche the to heare vs good lord.**

**That it may please the to pre-  
serue al that trauayl by land or  
by water, al women labouryng  
of child, al sicke persons & yong  
childzen, and to shewe thy pitie  
vpon al prisoners and captiues:**

**We beseeche the to heare vs good lord.**

**That it may please the to de-  
fend and prouyde for the father  
les chyldzen and widowes, and  
all that be desolate & oppressed:**

**We beseeche the to heare vs good lord.**

**That it maye please the to  
haue mercy vpon all men:**

**We beseeche the to heare vs good lord.**

**That**

and suffrages.

That it may please the to for-  
geue our enemyes, persecutours  
and scaunderours, and to turne  
their heartes:

We beseeche the to heare vs good lord,

That it maye please the to  
geue to our vse the kyndly fru-  
ites of the yearth lo as in due  
tyme we maye enioye them and  
to p̄serue them:

We beseeche the to here vs good lord.

That it maye please the to geue  
to vs true repentaunce, to for-  
geue vs all oure sinnes, negle-  
gences and ignoraunces, and to  
endue vs wyth the grace of thy  
holy spyrīt, to amēd oure lyues  
accoꝝdyng to thy holy woꝝde.

We beseeche the to heare vs good lord.

Sonne of God, we beseeche the  
to heare vs

Sonne of God we beseeche the to heare vs

O lambe of God, that takest  
a waye



**The letany.**

**away the sinnes of the worlde:**

*Graunt vs thy peace.*

**¶ Lamb of God that takest  
away the sinnes of the worlde:**

*Haue mercy vpon vs.*

**¶ Christ heare vs.**

*¶ Christ heere vs*

**Loꝛde haue mercy vpon vs.**

*Loꝛde haue mercy vpon vs.*

**Christ haue mercy vpon vs.**

*Christ haue mercy vpon vs.*

**Loꝛde haue mercy vpon vs,**

*Loꝛde haue mercy vpon vs.*

**¶ Oure father whiche arte in hea-  
uen, halowed be thy name. &c.**

**And suffer vs not to be led  
in to temptation. &c.**

*But deliuer vs from euill.*

**¶ The versicle.**

**¶ Loꝛde deale not with vs af-  
ter our sinnes.**

**¶ The answer.**

**Neither rewarde vs after our iniquities.**

**¶ Let vs praye.**

**¶ God**

and suffrages.

**O** God, merciful father, that  
dispylest not the syghyng,  
or a contrite heart, nor the de-  
sire of suche as be sorowful, mer-  
cifully assist oure prayers, that  
we make befoze the in all oure  
troubles & aduersities, whenso-  
euer they oppresse vs. And gra-  
tiously hear vs that those euyls  
which the craft and subtylle of  
þe deuil, or man worketh against  
vs, be broughte to naught, and  
by the prouidence of thy good-  
nes, they may be dispersed, that  
we thy seruautes, beyng hurt  
by no persecutions, maye euer-  
more geue thanks vnto the, in  
thy holy church, through Iesus  
Christ our lord.

*O lord, crye, helpe vs and deliuer vs for  
thy names sake*

**O** God, we haue heard with  
oure



## **The Letyng.**

our eares and our fathers haue  
declared vnto vs þy noble woꝝ-  
kes þy thou didest in their dayes  
and in the olde tyme befoꝛe the.

O lord, aꝛyse, helpe vs and deliueꝛ  
vs foꝛ thy honour.

Gloꝛy to the father, the sonne,  
and to the holy gost, as it hath  
bene fro the beginning, is, & shal  
be euer woꝛld without end. Ame

From our enemyes defende  
vs O Chꝛist.

Gratiouſly loke vpon our afflictions.

Pitefully be hold the dolour  
of our hearte:

Mercifullſe foꝛgeue the ſinnes of thy  
people.

Fauourably with mercy heare  
our prayers.

O ſonne of Dauid haue mercy vpon vs.  
Both nowe and euer vouch-  
ſafe to heare vs, Chꝛist:

Gratiouſly heare vs, O Chꝛist:

Gratiouſly heare vs, O lord Chꝛist.

G. i.

The



and suffrages.

The versicle.

**O** Lozde let thy mercye be  
shewed vpon vs.    Answer.

As we do put our trust in the

**L**et vs praye.

**V**ie humbly beseeche the, **O**  
father, mercyfully to loke  
vpon oure infirmities, and for þ  
glozy of thy names sake, turne  
from vs al those euyls, that we  
most ryghtously haue deserued  
Graunte thys **O** lozde God, for  
oure mediatoure and aduocate  
Jesu Christes sake.

**O** God, whose nature & pro-  
pertie is euer to haue mer-  
cy & to forgeue, receiue our hum-  
ble petition, and though we be  
tied & bound with the chaine of  
our sinnes, yet let the pitifulnes  
of thy great merci leuse vs for þ  
honour of Jhesus Christes sake,

**our**

The letany:

our mediator & aduocate. Amen

**A** Almighty and euerliuyng  
God whiche only workest  
great meruailes, send doune vp  
on our byshopes and curates,  
and al congregations commit-  
ted to their charge, the health-  
ful spirit of thy grace, and that  
they may trulye please þy powre  
vpon them the continual dewe  
of thy blessing. Graunt this (O  
lord) for the honoꝛ of our aduo-  
cate & mediator Jesu Christ ame

**V** We beseeche the O lorde to  
shewe vpon vs, thyne ex-  
ceedyng great mercy, whiche no  
tong can worthely expresse, and  
that it may please the to deliuer  
vs from all our sinnes, and al-  
so from þy paynes that we haue  
for them deserued. Graunt thys  
O lord through oure mediator

G. ii.

and

and suffrages.

and aduocate Jesu Ch.ist. Amē

**G**raunt we beseeche the, O al-  
mighty God that we in our  
trouble put our whole cōfidence  
vpon thy mercy, that we against  
al aduersitie be defended vnder  
thy protection: Graunt this, O  
lord god, for our mediator, & ad-  
uocate Jesu ch.istes sake. Amē.

Prayer  
of Chry-  
stome.

**A**lmightie god which hast  
geue vs grace at this time  
with one accorde to make oure  
commune supplications vnto  
the and doest promyle that when  
ii. or iii. be gathered in thy name  
thou wilt graunt their reques-  
tes: fulfil nowe O lord, the de-  
sires & petitions of thy seruants,  
as may be moſte expedient  
for them, graunttyng vs in thys  
worlde knowledge of thy truth  
and in the worlde to come lyfe  
euer lastyng, Amen.



## The Dirige.

Dilexi, quoniam exaudiet Psal .cxlii.  
**T**he laude and prayse of God thorough  
whose benefite we be preserved  
in aduersite.

**I** haue loued, for the lord will  
hear the voyce of my prayer.

For he hath inclined his care  
vnto me, and in my daies I wil  
call vpon hym.

The sorowe of death hath  
compassed me, and the perils of  
hel haue entangled me.

I haue found much trouble  
and sorowe, and I haue called  
vpon the name of the lord.

O Lord deliuer my soule, mer-  
cifull lord, and iust, our God is

The lord preservet (mercifull  
the simple, I was brought lowe  
and he deliuered me.

Turne into thy rest o my soule  
for the lord hath doone muche  
for the.

**The Dirige.**

For he hath deliuered my soule  
from death, myne eyes from te-  
ares, my feete from slidyng.

I shal please the lord, in the  
lande of the lyuyng.

Beatus qui intelligit. Psal. xl.

**H**appie is he that hath compassion  
vpon the poore, whome god deliue-  
reth from his enemies, & preser-  
ueth euerlastyngly.

**B**lessed is he that conside-  
reth the needy and the poore,  
in the euil day the lord shal de-

The lord preserve liuer him  
hym and kepe hym alwey, and  
make hym fortunate in the yea-  
rth, and deliuer hym not into  
the wil of hys enemyes.

The lord succour hym beinge  
deseased in his bed, al his bed, &  
hast chaūged in his infirmitie.

I saied, lord haue mercye on  
me, heale my soule, for I haue  
tres-



**The Dirig.**  
trespassed against the.

Myne enemyes spake euill  
vnto me sainge, when shall he  
dye, and his name perishe?

And though he came in for to  
se, he spake vanities, bys heart  
gathered mischief within it selfe

He went furth, and spake to  
the same purpose to gether.

Against me did all myne ene-  
mies whisper, against me haue  
thy imagined me mischief.

They haue deuised an vnttrue  
saing by me, that he & I shal  
haue no helpe to ryse agayne.

For the man wyth whō I was  
in peace in whō I trusted, wher-  
che hath eatē of my bread, made  
greate meanes to supplant me

But thou lord haue mercye  
on me, and restore me, & I shall  
requite them.

**By**



## The Dirige.

By this I know thou fauou-  
rest me, that myne enemye shall  
not triumphe vpon me.

But for myne innocency thou  
hast defended me, and hast made  
me sure in thy syght for euer.

Blessed be y lord god of Israel,  
worlde without ende: be it.

*Lauda anima mea dñm. Psa. cxlv.*

*An exhortation to prayse god and to put  
our trust in hym and not in men.*

**P**raise the lord, O my soule  
I shall prayse the lord du-  
ryng my lyfe, I shall sing prayse  
to my God as longe as I lyue.

But not your trust in princes  
nor in the children of menne, in  
whom there is no health.

His spirite shall passe out, and  
shall retorne into his countreye  
in that day shall al his though-  
tes perishe.

Blessed be he whose helper is  
the

## The Dirige.

the God of Jacob, whose hope  
is in his lord god, whiche made  
heauen and yearth, and sea, and  
all that be in them.

Which kepeth truthe euer more  
doth iudgement to them þe suffre  
wrong, & geueth meat to the hu-

**The** lord loseth them (gry.  
that be fettered, the lord geueth  
syght to the blynde.

**The** lord lyfteth vp the that be  
fallen, the lord loueth the rygh-

**The** lord p̄serueth (teous  
straungers, he wyl defende the  
fatherles and widdowe, & wylle  
destroie the wayes of linniers.

**The** lord thy God of Syon  
shal reigne euermore from one  
generation to another.

**L**ord geue thy people eter-  
nall rest.

And lyght p̄petual shine on the  
from

**The Dirige.**

From the gates of hell.

Lord deliuer their soules.

I trust to se the goodnes of the

In the lande of lyfe. (lorde

Lord here my prayer.

And let my crye come to the

Let vs pray.

**O** God to whom it is approp-  
riated to be merciful euer &  
to spare, be merciful to þ soules  
of thy seruantes of eache kynd  
and forgeue them all their syn-  
nes, that they being loosed from  
the bondes of death, may ascēd  
vnto the lyfe euerlastyng, thro-  
ough Christ our lorde.

**O** God, the lorde of pardon,  
graunt vnto þ soule of R.  
thy seruaunt (the petes mind of  
whose death, we haue in remem-  
braunce (a place of rest, the blef-  
ful, quiet & clerenes of thy lyght  
Through



## The Dirige.

Through Christ our lord.

**O** God that arte creator and  
redemer of al faithful peo-  
ple: Graunt vnto the soules of  
all true beleuers being dead, re-  
mission of all their sinnes, that  
through deuoute prayers they  
may obtayne thy gracious par-  
don, that they haue alway desi-  
red, whiche shalt come to iudge  
the quick and the dead, and the  
worlde by fyre.

God haue mercy on all chry-  
sten soules Amen.

Verba mea auribus Psal. v.  
The godly person desireth to be defended of  
God, that the intentes of his aduersaries  
may be stopped, and that the goodnes  
of god may be shewed among  
the godly.

**L**ord geue ear vnto my wor-  
des, vnderstand my clamour  
Herken vnto the voyce of my  
prayer, my kyng and my God.

For

### The Dirige.

For vnto the wyll I pray, O  
lord, early shalt thou hear my voice  
Early shall I stand by thee, &  
I shall see that thou art god that  
hath no pleasure in iniquitie.

For the malicious shall not  
dwell nere thee, neither shall the vn-  
righteous abide before thy eyes

Thou hatest all that do ini-  
quitie thou shalt destroy al the  
that speake lyes.

The lord doth abhorre the man  
that is bluddye and deceitfull.

But I through the plenteous-  
nes of thy mercy shall enter into  
thy house, I will worship towar-  
des thy holy temple in thy feare.

Leade me lord in thy righte-  
ousnes, because of myne enemi-  
es direct my waye in thy syght  
for in the mouth of them ther  
is no truth, the hart of them is  
ful



**The Dirige.**  
full of vanitie.

The throte of them is an open  
grave, deceitfully did they with  
their tongues iudge them o God

Let them fall from their ima-  
ginations, according to þe gret-  
nes of their wickednesse expell  
them, for they haue stirred þe to  
anger O lord.

And let al reioyce that trust in  
the, they shal evermore be glad  
¶ thou shalt dwell amonge them.

And they shall glory in the, al  
þe loue thy name, for thou wilt  
bless the ryghteous.

Lord, thou hast crowned vs,  
as it were wyth a shylde of thy  
good wyl.

*Dominus illuminatio mea Psal. xxvii.*  
¶ The goodnes of God toward hys people,  
whereby they be encouraged to trust in God  
not withstanding there aduersaries, to re-  
ioyce in hys ayde and to mag-  
nifie hym.

**The**



## The Dirige.

**T**he lord is my lyght, & my  
helth, whom shall I feare  
The lord is the defender of my  
lyfe, of whom shall I be afrayed  
Whylest þ malitious approche  
vnto me for to deuoure my flesh  
Myne enemies whiche trou-  
ble me, they were made weake,  
and fell doune.

If they pitche paulions a-  
gainst me, my hert shall not feare  
If abattayl rise against me,  
I shall trust in it.

One thing haue I asked of the  
lord which I shall require, that  
I maye inhabit in the house of  
the lord al the daies of my lyfe

That I maye se the beautie of  
the lord, & may visit his temple  
For he hath hyd me in hys ta-  
bernacle in the euil day he hath  
Defended me in the secreete place  
of

## **The Dirige.**

**of his tabernacle.**

**He hath exalted me vpon a  
rocke: and now he hath exalted  
my head aboue myne enemyes  
that be aboue me.**

**And I haue offered in his ta-  
bernacle the sacrifice of laud I  
shall sing & say a psalme vnto þ  
Hearc my voice lordc, (lordc  
wherwith I haue cried vnto the  
haue mercye on me, & heare me.**

**Myne heart hath sayd vnto  
the, my face hath sought þ, lordc  
I shall seke thy face.**

**Turne not thy face fro me, do  
not swarue from thy seruaunt in  
Be myne helper for (anger.  
sake me not, nether despise thou  
me, O God my sauiour.**

**For my father and my mother  
haue forsaken me but the lordc  
hath taken me.**

**Lordc**

**The Dirige.**

Lord teache me thy way and  
leade me in a straight path, be-  
cause of myne enemyes.

Deliver me not to the mindes  
of them that trouble me for vn-  
iust witnesses haue rise against  
me, and haue spoken wickedly.

I trust to see the goodnes of  
God in the land of the liuyng.

Abide the lord, be manfully,  
and let thyne hearte be streng-  
thened and abide the lord.

Quem admodum de siderat .Psal. xli.

The godly man is vexed with them that  
blaspheme Goddes religion and being  
penitent, with fervent complaine  
openeth his hearte to god.

Even as the hearte longeth  
after the fountaynes of wa-  
ters, so dothe my soule longe af-  
ter the Lord God.

My soule hath thirsted after  
God, the strong & liuyng God:  
when



### **The Wittge.**

**When shall I come and appere  
befoze the face of God.**

**My teares were to me daye  
& nyght in stead of bread, whilest  
it is dayly sayed vnto me, where  
is thy God?**

**These thynges haue I called  
to mynde, and I haue poured  
furth my soule vnto my selfe, be  
cause I shal depart into a place  
of meruelous habitation, vnto  
the house of God.**

**Wyth a voyce of gladnes and  
reioysing lyke the sound of one  
that banketteth.**

**My soule, why art thou sorow  
ful: why doste thou trouble me**

**Trust in God, for I shal euer  
cōfesse him which is the healthe  
of my cōtēnaunce, & my God.**

**My soule with in my selfe is  
troubled, therfore I shal haue**

**Ona**

**H.i,**

**the**

**The Dirige.**

the in mynde in the land of Jo: a  
dane, and the lytle mountayne  
of Hermon.

Depenes calleth vpon Depnes,  
with the noyse of water courses

All thy rapnes and thy flud-  
dis haue runne ouer me.

In the day the lord hath com-  
maunded his mercy, and in the  
nyght, his songe is with me.

Prayer to the god of my lyfe,  
I shall say vnto god, thou arte  
my defender.

Why hast thou forgotten me  
& why do I go al sorowful, whi-  
lest myne enemy doth afflict me

Whylest my bones are broken  
myne enemyes that haue trou-  
bled me, haue cast it in my tethe

whylest they say euery day,  
where is thy god?

My soule why art þu sorowful  
and

## The Dirige.

and why dost thou trouble me:

Trust in God, for I shal euer  
confesse hym, which is the helth  
of my countenaunce & my god.

### The versicle.

I trust to se y goodnes of the  
lorde, in the land of the lyuyng.

Lorde graunte thy people e-  
uerlastyng rest.

And let thyne euertlasting light  
shine on them.

Oure father whiche. &c.

And suffer vs not to be led into  
temptation.

But deliuer vs from euyl.

### The first lesson Job. i.

**T**Hine handes hath made me;  
and fashioned me altog-  
ther round about, and wylt thou  
destroy me so sodenly: o remem-  
bre y thou madest me as mould  
of y pearch, and shalt bring me  
into dust agayne, hast thou not



### The Dirige.

put me together, as it wer my lke  
& hardened me to cruddes lyke  
cheese? Thou hast couered me  
with skin & flesh and ioyned me  
together with bones & sinowes

Thou hast graunted me lyfe &  
mercy, & the diligent hede that  
thou tokist on me, hath p̄ser-  
ued my spirit.

### The anthem,

I knowe that my redemer ly-  
ueth, and that I, the last day  
shall r̄se from the yearth, and  
shalbe clad agayne wyth myne  
owne, skynne, and in myne owne  
fleshe I shall se God, whome I  
my selfe shall se, & my eyes shall  
loke vpon: and none other, thys  
hope is layed vp in my bosome

The ii. Lesson, John. v.

**V**erely, verely, I saye vnto  
you: he that heareth my  
word, and beleueth on hym that  
sent

## The Dirige.

sent me; hath everlasting lyfe, & cometh not into damnation, but passeth from death to lyfe. Verely verely I say vnto you: the houre shal come, and nowe it is, when the dead shal here the voyce of the sonne of God, and they that heare shal liue: for as the father hath lyfe in him selfe, so likewise hath he geuen the sonne to haue lyfe in hym self, & hath geuen him power also to iudge, because he is the sonne of man. Maruaile not at this, for the houre cometh in the whiche all that are in the graues shal heare the voyce of y<sup>e</sup> sonne of god. And they y<sup>e</sup> haue done good, shal come furth vnto the resurrection of lyfe and they that haue done euill, vnto the resurrection of damnation.

The anthem. i. Thess. iiii.

h. iiii.

Wie-

The dirige.

**B**ethzen we wolde not that  
ye shuld be ignorant as con-  
cernyng theym, the whiche are  
fallen a slepe, that ye sorow not  
as other do, whiche haue no  
hope. For if we beleue that Je-  
sus dyed and rose agayne, euen  
so them which slepe with Jesus  
god shal byng with hym.

The. iiii. lesson. i. Cor. xv.

**B**ehold I shew you a miste-  
ry, sothly we shal all arise,  
but we shal not al be changed:  
In a momēt, in y<sup>e</sup> twinkelinge  
of an eye, at the last trumpe, for  
the trumpe shal blowe, and the  
dead shal rise incorruptible, &  
we shalbe chaūged, for this cor-  
ruptible must put on incorrup-  
tion, & this mortal must put on  
immortalitie: whē this corrup-  
tible hath put on incorruption,  
and



### The Dirige.

and this mortal hath put on im-  
mortalitie, then shalbe brought  
to passe the saying that is written  
Death is swallowed vp i to victo-  
ry, death wher is thy victorie  
o death wher is thy sting, The  
sting of death is synne, and the  
strengthe of synne is the lawe:  
But thanks be vnto God, why-  
che hath geuen vs victorie, tho-  
rough oure lord Iesu Christ.

### The anthem.

**D**eliuer me good lord from  
eternal death, in that dyled  
ful day, when that heauen and  
earth shalbe moued, and thou  
shalt iudge the worlde by fyre.

This daye is the daye of ire, of  
wretchednes & mysery, y<sup>e</sup> greate  
day and very bitter.

Deliuere not to beastes, O lord  
the soules of them that confesse

h. iiii.

the

## The Dirige.

the, and forget not at length the  
soules of thy poore people.

Exaltabo te dñe. Psal. xxix.

¶ Thanks be geuen for health recovered.

The goodness of God is praised, who  
for a litle aduersitie sendeth  
much comforte.

I wyl exalte the, O lord, for  
thou hast defended me, & not  
suffered myne enemies to haue  
thir pleasure vpon me.

O lord my God I haue cryed  
vnto the, & thou hast healed me

Lord thou hast brought my  
soule oute of hel, thou hast pre-  
serued me fro them & descend in

Syng vnto the (to the pit.  
lord ye that be his saynctes, &  
geue thanks wyth a remem-  
braunce of hys holynes.

for ther is wrath in his dis-  
pleasure, and lyfe in hys wyll.  
At the euening wailynge shal a-  
bide, but in þe mornynge gladnes.

In

## The Dirige

In my welthinesse I sayed, I  
shall neuer moze be remoued.

Lord through thy god wyl þ  
gauest strength to my beautie,

Thou diddest turne thy face  
from me, & I was al astonnied.

Vnto the O Lord, wil I cry,  
and I wyl praye to my god.

What profitie is there in my  
bloud, when I shal descend into  
corruption.

Shall dust geue thanks to  
the, or shal it declare thy truth?

The Lorde hath hearde, and  
hath takē mercy on me, the lord  
is made myne helper.

Thou hast turned my sorow  
in to ioye, þ hast cut of my sack  
clothe & hast compassed me wythe

That my glorie (gladnes.  
might sing to þ without griefe,  
O my Lorde God, I shal euer-  
moze



## The Dirige.

more geue thanks to the.

Ego dixi. Psal. Esay. xxxvi.

Thanks for recovery of helth.

**I** Said in þe midst of my dayes  
I shall go to the gates of het.  
I desired the residue of my ye-  
res, I sayd, I shal not se þe loꝝde  
God in the land of the liuynges.  
I shal se man no more, noꝝ hym  
that dwelleth in rest.

My time is taken from me, and  
foldē vp as the shepherdes tent.

My life is cut of lyke a wea-  
uers webbe when I yet begane  
he cut me doune, from moꝝning  
vntil the night thou wilt make

I was in hope (an ende of me.  
vntil moꝝnyng, but as a Lyon  
so he brusēd al my bones.

from moꝝnyng, vntyl nyght  
þe wilt make an ende of me, as  
a yong swallow, so shal I chat-  
tre, and shal murne as a doue

Myne

## The Dirige.

Myne eyen daseled wyth lo-  
kyng on hygh.

Lozde I suffer force, answere  
foz me, what shal I say: o: what  
shal he answer me since I haue  
shal remember al (done it  
my yeares vnto the with bitter  
nes of my heart.

Lozde if life be thus, and the  
lyfe of my spirite be after suche  
sorte, thou shalt correct me, and  
quicken me lo in peace my so  
rowe is most bitter.

But thou hast deliuered my  
soule that it should not peryshe  
thou hast cast behynde thy back  
all my sinnes.

Foz nether hel shal knowledg  
the, no: deathe shal prayse the  
they that descende in to the pitte  
shal not loke fo: thy veritie,

He that is liuing, the liupng  
per

## The Dirige.

person shal knowlege the lyke  
as I do nowe, the father to the  
childzen shal declare thy truthe  
Preserue me, O lord, and we  
shal sing our psalmes in the lordes  
house al y dayes of our lyfe

In te domine speravi, Psal: lxx.

With God is our only refuge, we must  
pray to hym, and in hym put al our trust  
and hym prayse and magnifie.

**I**n the o lord, haue I put my  
trust let me neuer be confoun-  
ded in thy righteousness deliuer

Incline thyne eare vnto (me  
me, and make spede to saue me.

Be vnto me a protectour as  
God, and as a place of fortresse  
for to saue me, for thou arte my  
strength and refuge.

Delpyer me, o my god, out of  
the hand of the sinner, out of the  
hand of the lawbreaker, & the vn-  
for thou O lord, arte (trust.  
my patience, thou O lord, arte



## **The Dirige.**

my hope, euen from my youthe  
Trough the haue I bene hol-  
den vp euer since I was borne,  
thou art my defendour synce I  
cam furth of my mothers wōbe.

My singyng alway is of the,  
I am made as a wonder vnto  
many but þu art a strong helper.

Let my mouth be filled with  
thy prayse, that I may syng thy  
glozy & thy magnificence al the  
Cast me not a way (Day long.  
in þy time of age, forsake me not  
when my strength fayleth me.

Foꝛ myne enemyes spake a-  
gainst me, and they þu laid wait  
foꝛ my soule, did take their cou-  
saile together.

Saiyng God hath forsaken  
him, persecute hym. & take hym  
foꝛ ther is none to deliuer hym  
Go not farre from me. O my  
God

## The Dirige

god haue regard for to help me

Let them be confounded & per-  
rysh that are agaynst my soule.

Let them be covered wpth  
shame and dishonour, that seke  
to do me euyl.

But I wyl alway trust, and  
I wil prayse the more and more  
My mouthe shal speake of thy  
ryghteousnes and thy saluation  
al the daye.

Because I know no letter, I  
wyl enter in to the strengthe of  
the lord: lord I wil make men-  
tion of thy only ryghteousnes.

Thou o God hast taught me  
from my youth hitherto, and I  
shal tel of thy wonderous woꝝkes  
And vnto age and oldnes, O  
God forfake me not.

Until I shew thy strength vnto  
to generations yet for to come.

Thy



## The Dirige.

Thy power and thy righteousness  
O God, vntill the highest  
meruaile which þe hast wrought  
O God who is lyke vnto the?  
O what great and euyl aduer-  
sities hast thou shewed me, and  
yet didest þe returne and refresh  
me, yea, & broughtest me agayne  
from the depnes of the yearth.

Thou hast multiplied vpon  
me thy magnificence, and thou  
hast returned and cōforted me,

Therefore wil I prayse the and  
thy truth O God, in the instru-  
mentes of musike, vnto the wil  
I sing vpon the harpe whych  
art the holy god of Israel.

My lippes wil be fayne when  
I synge vnto the and so wil my  
soule also which þe hast redeemed

My tong also shall talke of  
thy righteousness all þe day long  
for



## The dirige.

for they are contounded and  
brought vnto shame, that seke  
to do me euill.

## The antheme.

**I** Am the resurrection and lyfe  
he that beleueth in me: yea al  
though he were deade, yet shall  
he lyue, and whosoever lyueth  
and beleueth in me, shall not se  
euerlastyng death.

Loꝛde haue mercy vpon vs.

Christ haue mercy vpon vs.

Loꝛde, haue mercy vpon vs.

Oure father whiche art in heauen, &c.  
And suffice vs not to be led into  
temptation.

But deliuer vs from euyl.

**G**oꝛde geue, thy people e-  
ternal rest.

and light ppetual shine on them  
I trust to se the goodnes of the  
In the land of lyfe.

(loꝛde

Loꝛde heare my prayer

And let my crye come to the,

Let

Let vs pray.

**O** God, whyche by the mouth  
of S. Paule thyne apostle  
hast taught vs not to waile for  
thē that slepe in Christ, Graunte  
we beseeche the: that in the com-  
ing of thy sonne our lord, Je-  
su Christ, both we and all other  
faithful people being departed  
may be graciously brought vn-  
to the ioyes euerlastyng, which  
shal come to iudge the quicke &  
dead, & the worlde by fire. Amen

**A** Almighty eternal God, to  
whome there is neuer anye  
prayer made withoute hope of  
mercy, be merciful to the soules  
of thy seruantes being depac-  
ted from this worlde in the con-  
fession of thy name, & they may  
be associat to þ company of thy  
saintes. Through Christ oure  
lorde. Amen.

A. i.

Lorde

The Dirige.

**I** Oyd, how thyne eare be  
to our prayers, wherein  
we deuoutly cal vpon thy mer-  
cy, that thou wilt bestow the sou-  
les of thy seruautes which thou  
hast comaunded to depart from  
this worlde, in the countrey of  
peace and rest, and cause theym  
to be made parteners wyth thy  
holye seruauntes. Thorough  
Christe oure lord. Amen.

**V** We beseeche the Lord, that  
the prayer of thy supplian-  
tes may auayle to the soules of  
thy seruauntes, that thou wilt  
both purge them of al their sin-  
nes and cause them to be parta-  
ners of thy redemption, which li-  
uestand reignes God world w  
out end Amen.

God haue mercy on all  
Christen soules.

The



## The commendations.

### This psalme is the. ABC

of godly lone, the paradise of learning, the  
shoppe of the holy gost, & schole of truthe In  
whiche appeareth how the sayntes of God  
esteem his hollye lawes, howe fervently  
they be geuen vnto them, howe it grea-  
teth them that they shoulde be despised, howe  
fervently they desyre to fulfyl them, finallye  
howe the transgressours and ad-  
uersaries of them shalbe  
punished and  
destroyed,



Blessed are they <sup>Beati qui</sup>  
be unspotted in <sup>maculati</sup>  
way, whiche walke <sup>psalm. 113.</sup>  
in the lawe of the  
Lorde.

Blessed are they that serche  
hys testimonies, that seke hym  
wyth al their hearte.

For they that worke wicked-  
nesse, haue not wauked in hys  
wayes.

Al.

Thou

The cōmēdations.

Thou hast commaunded thy  
commaundementes very strep-  
ghtly to be kept.

Would God my wayes might  
be directed to kepe thy iustifica-

Then shal I not be con- (tions  
founded when I shall beholde  
al thy commaundementes.

I shal confesse vnto the with a  
right hert, when I haue lerned  
the iudgementes of thy rightes.

I shall kepe thy iusti- (oulnes  
fications forsake me not vtterlye

*In quo  
copyright.* **V**therin doth the yong man  
correct hys lyfe in keepyng  
of thy wordes.

With all my hearte I haue  
sought & out put me not a waye  
from thy commaundementes.

In my heart I haue hyd thy  
wordes, & I might not offend &

O Lorde thou art blessed,  
teache

**The commendations.**  
teache me thy iustifications.

With my lippes I haue bene  
tellyng all the iudgementes of  
thy mouth.

I haue had Delight in the waye  
of thy testimonies, as in al ma-  
ner of riches.

I wyl be exercised in thy com-  
maundementes, and I wil con-  
sider thy wayes.

I wyl study in thy iustificati-  
ōs, I wilt not forget thy wordes

**R**eward thy seruaunt, quic- <sup>Retribue</sup>  
kene me, I shall kepe thy seruo.

Open myne eyes, and (wordes  
I shall consider the meruelous  
thinges of thy lawe.

I am a straunger in the land  
hide not from me thy comaun-

My soule hath co-<sup>de</sup>mentes  
ucted to desyre thy iustificatiōs  
at al times

**I.iii.**

**Thow**



The commendations.

Thou hast rebuked the proud;  
curled are they whyche declyne  
from thy commaundementes.

Take from me rebuke, and  
contempt for I haue sought af-  
ter thy commaundementes.

For princes haue bene set a-  
gaynst me, & they spake agaynst  
me, but thy seruaunt was still  
exercised in thy iustifications.

For thy testimonies are my  
meditation, thy iustifications  
are my counsel.

Desidero pa-  
pimento.

**M**y soule hath cleaued to þe  
ground quicken me accor-  
dyng to thy worde.

I haue shewed thy wayes, &  
thou hast hearde me, teache me  
thy iustifications.

Instruct me in the way of thy  
iustifications, & I shall be exer-  
cised in thy merueulous workes

¶

## The commendations.

My soule hath slept for weris-  
hes, confirme me in thy wordes

Remoue from me the way of  
iniquitie, and accoꝝdyng to thy  
lawe haue mercy on me.

I haue chosen the way of truth

I haue not forgottē thy iudge:

I haue cleaued to (mentes.  
thy testimonies, O lord, put me  
not to confusion.

I haue runne the way of thy  
commaundementes, when thou  
hast enlarged my heartte.

O Lord, set the way of thy iu-  
stifications to me for a law <sup>Legem</sup>  
and I wylleuer leke it out. <sup>pone.</sup>

Geue vnto me vnderstanding  
& I shall searche thy law, & shall  
kepe it with my whole heartte.

Leade me in the path of thy  
commaundementes, for I haue  
I desired.

Bowe

**The commendations.**

Bow myne hearte into thy testimonies, and not in to couens.

Turne away myne (tongues, eyes & they se not vanitie, quicken me in thy feare.

Set thy worde vnto thy seruant in thy feare.

Cut of the rebuke that I am afraid of, for thy iudgementes

Lo, I haue desired (be good thy commaundementes.

*Et benedicte  
super me.*

**A**ND let thy mercy come vpon me O Lorde, and thy helth accordyng to thy promise

And I shall answere to them that vpbraid me, for I haue trusted in thy wordes.

And take not the word of truth from my mouth vtterly, for I haue much trusted in thy iudge  
And I wil kepe thy lawe (metes alwaye, worlde wythoute ende.

**And**



The commendations.

And I haue walked at large,  
for I haue sought thy cōmaun-  
dementes.

And I spake of thy testimo-  
nies in the sight of kinges, and  
I was not ashamed.

And I haue mused on thy cō-  
maundementes, which I haue

And I haue lyft vp my (loued  
handes to thy cōmaundementes  
which I haue loued and I shall  
be occupied in thy iustifications

**R**emember thy worde to thy <sup>memor</sup>  
seruaunte, in whiche thou <sup>esto.</sup>  
hast geuen me hope.

The same hath comforted me  
in myne affliction, for thy worde  
hath quickened me.

The proude men haue done  
wickednes on euery side, but I  
haue not swarued frō thy lawe  
I haue ben myndefull of thy  
iud-

**The commendations.**

iudgementes good lord, from  
the beginning of the world, &  
haue bene comforted.

**I** haue fainted because of si-  
ners that forsake thy lawe.

Thy iustifications were my son-  
ges in p place of my wayfaring

In the nyght season I haue  
thought of thy name, O Lord  
and I haue kepte thy lawe.

I had this because I searched  
out thy iustifications.

*Oratio me-  
domine.* **O** Lord thou art my portion  
I haue promysed to kepe  
thy lawe.

I haue besought thy maiesty  
with al my hearte, haue mercye  
on me accordyng to thy worde.

I haue considered my wayes,  
and I haue turned my fete into  
thy testimontes.

I am redy, and am not trou-  
bled

## The commendations.

led to kepe thy cōmaūdementes

The bondes of sinners haue  
bewrapt me, and I haue not for

I rose vp in (gotten thy law  
the middest of the night to geue  
the thanks, for the iudgementes  
of thy iustifications.

I am partaker of al that feare  
the, & of them that kepe thy com

O lord the (maundementes.  
earth is ful of thy mercy, teach  
me thy iustifications.

**T**hou hast dealt gently with Bonit  
thy seruant O Lorde, ac- tem fac  
cording to thy worde.

Teache me goodnes, learnynge  
and knowledg for I haue be-  
leaved thy commaundementes.

Before I was humbled, I did  
synne, therfore I haue kept thy

Thou art good, and (worde.  
in thy goodnes teach me thy iu-  
stifications.



The commendations,  
The iniquitie of proude men  
is multiplied vpon me, but I  
with al mi whole hert shal serche  
out thy commaundementes.

Theyr heart is congeled like  
milke, but I haue thought vpo  
thy commaundementes.

It is good for me, that thou  
hast humbled me, that I maye  
lerne thy iustifications.

The lawe of thy mouthe is  
dearer to me, then thousandes  
of golde or siluer.

Psalmus  
lxxv.

**T**hy handes haue made me  
and formed me, geue me  
vnderstanding to learne thy co  
maundementes.

They that fere the shal se me,  
and be gladde, because I haue  
trusted muche in thy wordes.

I know O lord, that thy iud  
gements are ryght, and in thy  
truth

The commendations.  
truth thou hast humbled me.

Let thy mecy be to comfort  
me, accordyng to thy worde vn-  
to thy seruant.

Let thy mercies come to me, &  
I shall liue, for thy lawe is my  
Let the proud whiche (studye  
wrongfully haue done wicked-  
nes vnto me be confounded, and  
I wyl be occupied in thy com-  
maundementes.

Lette them be turned to me  
whiche feare the, and they that  
know thy testimonies.

Let my heart be immaculate  
in thy iustifications, that I be  
not confounded.

My soule hath lodged for thy <sup>D: fecit s</sup>  
saluatio, and I haue tru- <sup>alutare.</sup>  
sted muche vnto thy word.

Myne eyes haue longed for  
thy promes, sayng: when wilt  
thou

**The commendations:**  
thou comfort me

For I am made like a vessel  
in the smoke, I have not forgot  
ten thy justifications.

How many be the daies of  
thy seruaunte, when wilt thou  
geue iudgement of theym that  
persecute me

Wicked men haue tolde me  
fables, but not after thy lawe,

All thy commaundementes  
is truth wicked men haue per-  
secuted me, succour me.

They had al most made an ende  
of me in the yearth, but I haue  
not forsaken thy commaundemen-

Quicken me accordyng (tes-  
ding to thy mercy, & I shall kepe  
the testimonies of thy mouth.

*In eternu  
domine.* **O** Lord, thy word endureth  
in heauen everlastingly.

Thy truthe remaineth from  
gene-



## The commendations:

generation to generation, thou  
hast founded the yearth, and it  
By thyne ordinaunce (abideth.  
the day continueth, for al thinges  
obey vnto the.

Except thy lawe had bene my  
meditation, peraduenture I had  
perished in my trouble.

I shal neuer forget thy iusti-  
fications, for in them thou hast  
quickenened me.

I am thyne, saue me, for I haue  
sought oute thy iustifications.

Sinners haue a waited me  
to destroy me I haue vnderstand  
thy testimonies.

I see that all persecut ion hath  
an end, thy commaundement is  
very brode.

**O** Worde, how much haue I *Quomo*  
loued thy law, it is my *do dilexi.*  
dye all the daye long.

Thou

## The commendations.

Thou hast made me wise o-  
uer mine enemies through thy  
commaundementes, for it is e-  
uer wyth me.

I haue perceyued more then  
al þ haue taught me, for thy testi-  
monies, were my meditations.

I haue perceyued more then  
auunciente men, because I haue  
ferched thy commaundementes.  
I haue kept my fete from euery  
euil way, that I might kepe thy

I haue not declined (wordes  
from thy iudgementes, for be-  
cause thou hast set me a lawes

How swete be thy wordes vn-  
to my taste, and to my mouthe  
sweeter then honny.

I haue taken vnderstandynge  
of thy commaundementes, ther-  
fore haue I hated euery way of  
iniquitie.

Thy

The commendationis,

**T**hy word is a lanterne vnto my feet, and a light vnto my pathes. Luterna  
dibus m

I haue sworne and decreed to kepe the iudgementes of thy ri-

**O** lord, I am (ghetousnes, brought lowe on euery side, quicken me according to thy worde

The voluntary offrynges of my mouth, make them acceptable, o lord, & teache me thy iud-

**M**y soule is euer (gementes, in my handes, and I haue not forgotten thy lawe.

Sinners haue set a snare for me, and I haue not erred from thy commaundementes.

I haue gotten thy testimonies by inheritaunce for euer, for because they be the toy of my herte  
Bowe my heart to do thy iustifications euermore for rewarde.

*Ps. 119.*

*A*



**The commendations.**

quos o:  
habui.

**I** have hated the wycked, and  
I have loued thy lawe.

**Thou** art my helper and my  
defender, & I haue trusted much  
in thy worde.

**O** ye wicked, bowe from me  
and I shal searche the comaunde-  
mentes of my God.

**Receyue** me accoꝝdyng to thy  
worde, and I shal liue, and con-  
fonde me not otherwise then I

**Helpe** me and I (loke foꝝ  
shalbe safe, and I shalbe occu-  
pied in thy iustifications euer.

**Thou** hast dispised all that go  
from thy iudgementes, foꝝ theiꝝ  
thoughtes were vniust.

**I** haue reputed al synners of  
the yearth for offenders therfoꝝ  
I haue loued thy testimontes.

**Stricke** my flesh with thy feare  
foꝝ I am aserd of thy iudgement  
I haue

### The commendations.

**I** haue done iustice and ryghte  
leousnes, delyuer me not to <sup>feel iustitium.</sup>  
them that falsely blame me.

Receiue thy seruaunt into goodnes,  
let not proude men falselye  
Myne eyes are wa- (blame me.  
sted in lookyng for thy healthe,  
and the worde of thy iustice.

Do to thy seruaunt accordyng  
to thy mercy, and teache me thy  
I am thy seruaunt (iustificatiōs.  
geue me vnderstanding, that I  
maye knowe thy testimonies.

It is tyme to do, o lord, for  
they haue broken thy lawe.

Therefore I haue loued thy  
cōmaundementes aboue gold, &  
And therfore I was (Topase  
led to al thy cōmaūdementes, I  
haue hated euery wicked waye, <sup>Orabatur.</sup>

**O** Lord, merueylous be thy  
testimonies, therefore my  
K.ii. soule

**The commendations.**  
soule hath serched them.

**The declaration of thy wordes** doth illumine and geue vnderstanding, to the simple.

**I** opened my mouth and due in my breathe, for I desired thy commaundementes.

**Loke vpon me,** and haue mercy vpon me according to thy iudgement of them that loue thy name.

**Directe my goynges** according to thy word, and let no iniquitie reigne ouer me.

**Redeme me** from the false blaine of men that I may kepe thy commaundementes.

**Lighten thy face** vpon thy seruaunt and teache me thy iustifications.

**Myne eyes** haue brought furth streames of water, because they haue not kept thy lawe.

**Righte**



The cōmedations.

**R**ighteous art thou lord, & Justus es  
righteous is thy iudge-<sup>ta.</sup>  
mente.

Thou hast commaunded iu-  
stice in thy testimouyes, & truthe  
most chiefly.

My zeale hath caused me to  
consume, be cause mine enemies  
forget thy wordes.

Thy word is vtterly tried w<sup>th</sup>  
fyre, and thy seruaunt loued it.

I am yong and set at naughte,  
yet haue I not forgotten thy cō-  
maundementes.

Thy iustice is iustice euerla-  
styng, and thy lawe is truthe.

Trouble and heuines haue  
entangled me, thy commaunde-  
mentes are my studye.

Thy testimonies be equitye  
euerlastyngly, geue me vnder-  
standyng and I shall lyue.

I haue

## The commendations.

clament  
in toto  
fo:dc.

I haue called wyth my hoole  
hearte, heare me Loꝝde: foꝝ I  
shal searche thy iustifications.

I haue cryed vnto the, saue me  
p I may obserue thy commaun-

I haue pꝛeuented. (dementes  
in time, & haue cried, foꝝ I haue  
greatlye trusted in thy woꝝdes.

My eyes haue pꝛeuented the  
dawning of the dape foꝝ to stu-  
dy thy woꝝdes.

Loꝝde heare my voyce accoꝝ-  
dyng to thy mercy, and quicken  
me accoꝝdyng to thy iudgement

They that persecute me haue  
drawne nigh to wickednes.

And from thy lawe they are  
gone farre wyde.

Loꝝd, thou art nere at and  
& all thy wayes are very truth.

At the beginnyng I had know-  
lege of thy testimonies, foꝝ thou  
hast



**The commendations.**

hast established them for ever.

**B**ehold my trouble and dely-  
uer me because I haue not  
forgotten thy lawe.

*vide hu  
militate  
meam.*

Judge my cause & redeme me  
quicke me accordig to thy worde

Health is far fro sinnes, for  
they haue not searched oute thy

Thy mercy lord (iustificatiōs  
is much, accordyng to thy right  
teousnes quicken me.

Many ther be wiche persecute  
me and trouble me, I haue not  
swarued from thy testimonies.

I saw the offenders, and I was  
astonied, because they kept not

Beholde lord, for I (thy wordes.  
haue loued thy commaundemen-  
tes, quicken me in thy mercy.

The begynning of thy word  
is verytie, al thy iudgementes  
are iustice everlastynglye.

**℞.iii.**

**The**



## The commendations.

*Princes  
co perles  
ut sunt.*

**T**he princes haue persecuted  
me without cause & in hert  
hath bene a dzed of thy wordes.

I shalbe glad of thy wordes as  
he þ hath founde many spoiles.

I haue hated iniquitie, and  
haue abhorred it, but thy lawe I  
Seuen tymes in þ haue loued,  
day haue I praised the, because  
of thy rightwyle iudgementes.

Great peace is to the that loue  
thy lawe, & they are not offended

I looked for thy saluation, O  
lorde, and loued thy commaun-

My soule hath (deimentes.  
kept thy testimonies, and hath  
loued them greatly.

I haue kept thy commaunde-  
mentes and thy testimonies, for  
all my wayes are in thy sighte.

*Appro-  
pinquet  
depreca-  
tio.*

**O** Lorde, let my prayer ap-  
proche nere in thy syghte,  
geue

## The commendations.

geue me vnderstandyng accordyng

O lord, let (ding to thy word.  
my prayer enter into thy syght.  
Deliver me accordyng to thy word

My lippes shall powre furth  
thy prayse, when þu hast taught  
me thy iustifications.

My tonge shall shewe furthe  
thy word for all thy cōmaunde-  
mentes are equitie.

Let thy hand be redy to helpe  
me, for because I haue chosen  
thy commaundementes.

O lord, I haue desired thy  
helth, and thy lawe is my study,

My soule shal liue and praise  
the, and thy iudgementes shall  
helpe me.

I haue wandered lyke a shepe  
which was lost, o lord, seke oute  
thy seruaunt: for I haue not for-  
gotten thy commaundementes

The

# The psalmes of the Passion.

Deus deus meus. Psal. xxi.

The description of the Passion of  
our saviour Christ, and of his ad-  
uancement and kingdome.



God, my god, loke to  
warde me, why hast þu  
forsaken me, farre fro  
my health be the woꝝ-  
des of my complaynte.

My god I cry and cal to the  
by day, but thou hearest me not  
and likewise by nyghte, & cease.

But thou dwellest in (not.  
the holpe place, O the woꝝshyp  
of Israel, oure fathers trusted  
in the: they trusted, & thou did-  
dest deliuer them.

They cryed to the, and they  
were made safe, they trusted in  
the & they were not confounded

I truly am but a woꝝme, and  
no man, the rebuke of men, and  
outcaste



**The psalmes.**  
**Outcast of all the people.**

**All they that se me, laugh me  
to scorne, they spake with their  
kippes and nodded their heades**

**Saiping: he trusted in the lorde  
now let him deliuer hym let him  
saue him, for he loueth hym.**

**For thou art he that takest me  
out of my mothers wombe, and  
wast my hope from mi mothers  
brestes, to the I was cast oute  
from my natiuitie.**

**Thou art my God, from my  
mothers wōbe departe not from**

**For tribulation is nere at (me  
hād & ther is none to helpe me.**

**Many calues haue compassed  
me, & fat bulles haue beset me**

**They haue set their (about  
mouthes wyde open vppon me  
like a Lion rāpeng & roaringe.**

**I am**

of the passion.

I am powred furth like water  
and all my bones be disperſed  
aſunder

My hart is made like melting  
ware in the middeſt of my bellye

My ſtrength is dried vp like,  
a ſherde, my tong cleaueth faſt  
to my iawes, & thou haſt brou-  
ght me into the duſt of death.

For many dogges compaſſed  
me aboute, the counſell of the  
wycked haue beſet me.

They perſed my handes and  
my feete, they haue numbred al  
my bones.

They ſtoode ſtaryng and lo-  
kyng vpon me, they deuided my  
garmentes among them, vpon  
my coat they caſt lottes.

But thou O Lorde, prolonge  
not thy helpe from me, looke to  
my defence.

Dely,



The psalmes of  
Deliver my soule from the  
sword, and myne only soule fro  
the power of the dogge.

Save me from the mouth of  
the Lyon, and myne humyltie,  
from the hornes of Unicornes.

I shal shewe thy name to my  
brethren, & I shal prayse the in  
the middes of the cōgregation.

Ye that feare the lord, prayse  
ye him, al the whole seed of Ja-  
cob glorifie him.

Let al the seed of I srael feare  
hym, for he dispised not, nor dis-  
deined not the prayer of y poore,

Nor he turned not his face a-  
waye from me, and when I cried  
vnto hym he heard me.

The shal I prayse in the greate  
congregation, I wil perfourme  
my bowes in the sight of them  
that feare him.

1002e



of the passion.

Hoze men shal eat, and shalbe  
satisfied, & they shal praise the  
lord y seke after hym, theyr hear  
tes shal liue worlde without end

All the coastes of the yearth  
shal remembre them selves, and  
shalbe conuerted to the lord.

And all nations of people shal  
do worship in his sight.

For the kyngdome is the lords  
des, & he shal rule the people.

All suche as be fat vpon the  
yearth haue eaten and worship  
ped, al that shal descend into the  
yearth shal fall doune in his  
And my soule shal liue to sight  
him and my sede shal serue him

The generation to come shal  
be shewed to the lord, and the  
heauens shal shewe his iustice  
to the people that shal be borne  
whiche the lord hath made.

Sal

## The psalmes

Saluū me fac. Psal. lxxix.

**T**he complainte of Christ and hys church  
for their grayte aduersities. A feruent prayer  
for deliuerance. The aduersaries of God be  
cursed, An hartie thākes for  
helpe obtayned.

**S**alue me O God, for the wa-  
sters are etred vnto my soule  
I sticke fast in the depe myze,  
where no ground is.

I am come in to the depe of  
the sea, and tempest hath ouer-  
I haue trauayled (welmed me.  
crying my throte is made hoꝛce  
my syght hath fayled whilest I  
trusted in my God.

They þ hate me without a cause  
are mo the þ heates of my head.

They that are myne enemyes  
and haue persecuted me guiltles  
are myghtye, I payed then the  
thynges, that I neuer toke.

God, thou knowest my sim-  
plenes, and my faultes are not  
hid from the.

of the passion.

Let not them that trust in the  
O lord God of hostes, be a-  
shamed for my cause.

Let not them that trust in the  
be confounded thorough me O  
lord God of Israel

For I haue suffered reproche for  
thy sake shame hath couered my

I am become a straun- (face  
ger vnto my brethren, & an aly-  
aunt vnto my mothers childre.  
For the zeale of thyne house hath  
eaten me, & the rebukes of them  
that rebuke the are fallen vpon-  
me, I chastened my selfe wyth  
fasting and that was turned to  
my reproche.

I put on an heare coate also,  
and they iested vpon me,  
They that sate in the gate spake  
against me, and they that drinke  
wyne made songes vpon me.

But



**The psalmes.**

But lord I make my prayer  
vnto the in the tyme of thy  
good will O God.

Hear me in the multitude of thy  
mercy, in the truthe of thy sal-  
uation.

Take me out of the myre that I  
sticke not, deliuer me from them  
that hate me, and out of the depe  
waters.

Let not the tempest of water  
droune me, neyther let the depe  
swalowe me vp : and let not the  
pit shut her mouth vpon me.

Hear me o lord, for thy mercy  
is kynd, loke vpon me accordig  
to þ multitude of thy mercies.

And turne not thy face from  
thy seruant for I am in trou-  
ble, heare me spedely.

Take hede to my soule and  
saue it, deliuer me because of

A. l.

myne

## The psalmes.

myne enemyes,

Thou knowest my reprofe,  
my shame and my dishonour.

All they that trouble me, are  
in thy sight, my hert hath looked  
for rebucke and wretchednes,

I looked for some to be heauy  
with me, and there was none to  
comfort me, and I founde none  
They gaue me gal to eat, & whe  
I was thristy, they gaue me bit  
ter drinke.

Let theyr table be made a  
snare to them, and a reward, and  
an occasion of falling.

Let theyr eyes be blinded that  
they se not and euer bow doune  
their backes.

Howe oute thyne indignation  
vpon them, and let thy wrathful  
displeasure take holde of them.  
Let their habitation be voyd, &

no

of the passion.

No man to dwell in their tentes;  
For they haue persecuted hyin  
whom thou hast smytten, & they  
haue encreased the paine of my  
woundes.

Lay vpon them wickednes  
vpon wickednes, and let them  
not enter into thy righteousnes

Let them be wiped out of the  
booke of the liuing, and let them  
not be written with the iust.

I am poore and sorrowful, thy  
helth o God hath taken me vp.

I wil prayse the name of God  
with a song, and magnifie him  
wyth praise.

And it shal please god better the  
a yong bullocke that beareth  
hornes and hooves.

Let the poore consider and be  
glad, seke after God and youre  
soule shal liue.

A. M.

For



**The psalmes.**

**For** the lord hath heard  
the poore and hath not despised  
his prisoners.

Heauen and yearth prayse  
him, the sea and all that crepeth  
in them.

**For** God shall saue Sion, and  
cities of Iuda shall be builded.  
And they shall dwell there,  
and they shall inherit it.

The posteriti also of his seruantes,  
shall possesse it, & they that  
loue his name shall dwell therein.

*Dñe deus salutis Psal. lxxvii.*

**A** greuous complaynt of the godly  
person, extremely handeled wth  
diseases and persecutions: that  
without any comfort.

**O** Lord god of my healthe, I  
haue cryed daye and night  
before the.

Let my prayer enter into thy pre-  
sence, bowe thyne eare vnto my  
prayer,

**For**

of the passion.

Foꝛ my soule is ful of aduersi-  
ties, & my life draweth night vn  
to hell.

I am counted as one of them  
that go doune into the pitte, and  
I am as a man wythoute helpe,  
fre amonge the dead.

Like vnto the that be woun-  
ded and lye in the graue, whome  
thou remembreſte nomoze and  
are put away from thy hande,

They haue layed me in the  
lower pytte in darke places and  
in the shadowe of death.

Thyne indignation is set  
vpon me, and thou haſte layed  
vpon me all thy waues.

Thou haſt put away myne a  
quaintaunce faꝛ from me, they  
take me as abhominable.

I am betraid, I cannot get furth  
my ſight waxed dyme foꝛ lacke.

A.iii.

Loꝛde

**The psalmes.**

**L**ord, I called vpon the, the  
whole day vnto þ, I haue stret-  
ched out myne handes.

**W**ilt thou shewe wonders, to  
the dead, or shall the phisitions  
rayse men againe to prayse thee

**S**hal any manne shewe thy  
mercy in the graue and thy tru-  
the in destruction?

**S**hal thy wonderous wo-  
rkes be knowen in the darke, and  
thy righteousness in the lande of  
forgetfulness?

**A**nd I haue to the cryed **O**  
Lorde, and early shall my prayer  
come before thee.

**L**ord doeste thou reiect my  
soule, and turnest thou thy face

**I** am poore and in tra- (fro me-  
uailes euen from my youth, and  
when I was exalted I was ca-  
st downe, and troubled.

**Thy**



of the passion.

Thy wrath hath passed ouer  
me, and thy terrours haue trou-  
bled me sore.

They came round about me  
al day lyke water, and compas-  
sed me together.

Why louer and frend hast thou  
put a way sa; fro me, & myne ac-  
quaintaunce for my wretchednes.

Quare fremuerunt. Psal. ii.

The rage of the people against Christ  
Christ is ordyned a kyng of his father,  
Rulers be exhorted to godly  
knowledge.

Why hath the Heathen ra-  
ged? & why hath the peo-  
ple imagined vayne thynges?

The kynges of þe yearth stode  
vp, & the rulers came togyther,  
agaynst the lord, and agaynst  
his Christe.

X iiii

Let

## The psalmes

Let vs breake their bondes  
a sunder, and let vs cast a waye  
their yoke from vs.

He that dwelleth in heauen  
shal laugh them to scorne, & the  
lozde shal haue them in detision.  
Then he wyl speake vnto them  
in his wrathe, and vex them in  
his soze displeasure.

I truly am made king of him  
ouer Syon his holy hill, prea-  
chyng his precept.

The lord sayed vnto me, thou  
art my sonne, this daye haue I  
begotten the.

Aske of me, and I shall geue  
the, the Gentiles for thyne inhe-  
ritance, and the vtter parte of  
the yearth for thy possession.

Thou shalt rule them wyth  
an yron rod, & breake them in  
peeces like a potters vessel.

And

of the passion.

And now ye kynges vnder-  
stande, be learned ye that iudge  
the yearth.

Serue the lord in feare, and  
reioyce to hym with reuerence.

Get discipline, that the lord  
be not angry, and ye perishe fro  
the right waye.

When his anger shal be  
kyndled for a shorte whyle, ble-  
sed are all they that trust in hym.

Eripe me de inimicis. Psal. lviii:

The prayer of Christe for him selfe  
and for hys bretherne, agaynst  
his persecutours.

**D**eliver me from myne ene-  
mies o my god, deliver me  
from them that rise against me

Deliver me from the workers  
of wickednes, saue me from the  
bloudshedders.

For lo, they haue caught my  
soule



**The psalmes.**

Soule, stout me haue assauted me  
There is no iniquitie nor faute  
in me o lord, wythout iniquitie  
haue I runne and directed my  
way.

A ryse to succour me and loke, &  
thou lord God of myght God  
of Israel.

Stirre to visit al the Gents  
les, haue mercye of none that  
worke iniquitie.

They shalbe conuerted at e-  
uen, and shalbe as hungrye as  
dogges: and shall compasse a-  
bout the citie.

Lo they will speake with their  
mouth and a sworde is in their  
lippes for who hath heard.

And thou lord shalte haue them  
in derision and thou shalt bring  
all Gentiles to naughte.

My strength I shall ascribe  
to

of the passion:

to the, for thou arte God, my defendoure, my God, bys mercye wyl pzeuent me.

**G O D** shewethe me howe I shoulde deale wth myne enes myes, kyll them not, least my people myght forget.

Scatter them abrode by thy myght, and put them doune, O lord my protectour.

For the siane of their mouth, & for the wordes of their lippes let them be taken in their pride,

for their blasphemy & lying, they shalbe notified to be destroyed.

In the wrath of destruction, and they shal not remayne, and they shal knowe that God hath rule ouer Jacob, and ouer all y coastes of the worlde.

They shalbe conuerted at euen,

### The passion.

uen, and shalbe as hungrye as  
dogges & shal compasse aboute  
the cite.

They scatter abroade for me-  
at, if they haue not ynough they  
wyl murmur.

As for me, I will syng of thy  
power and praise thy mercy be-  
tyme in the mornynge.

For thou hast bene my defen-  
dour, and refuge, in the daye of  
my trouble.

Unto the O my helper, styl I  
syng, for thou o God art my de-  
fendour, my God, my mercy.

The passion of oure  
sauour Jesu Christ, written by  
sainct John.



ESUS wente  
furthe wth his dy-  
scyples, ouer the  
broke Cedron, wher  
was a gardeyn, in-



## The psalmes

to the whiche he entred with his  
disciples. Judas also (whyche  
betrayed him) knewe the place,  
for Jesus oftentimes resorted  
thither with his disciples. Ju-  
das than after that he had re-  
ceyued a band of men and mini-  
sters of the high priestes & pha-  
rises, cam thither with lāternes  
& cressetes and weapons. Than  
Jes<sup>us</sup> knowing all thinges that  
shuld come on hym, went furthe  
and sayd vnto them: whom seke  
ye? They answered hym. Jesus  
of Nazareth, Jesus sayed vnto  
thē: I am he, Judas also which  
betrayed him, stode with them,  
But as soon as he had saide vnto  
them: I am he, they went backe-  
wardes and fel to the grounde,  
And he asked them again, whō  
seeke ye. They sayde, Jesus of  
Naza-

## The passion.

Nazareth, Jesus answered, I  
said vnto you: I am he, if then  
ye seke me, let these go their way  
that the sayng myght be fulfil-  
led whiche he spake: of the whi-  
che thou gauest me haue I not  
lost one. Symon Peter had a  
swerde and drew it and smote  
the high priestes seruaunt, and  
cut of his right eare: The ser-  
uautes name was Malcus.

Than sayde Jesus vnto Peter,  
put vp thy swerd into þe sheath,  
wilt thou not that I shal drynke  
of þe cup whiche my father hath  
geuen me? Than the compaigne  
and the capitayne of the mini-  
sters of the Jewes toke Jesus  
and bounde him, and led hym a-  
wayne to Anna firste, for he was  
the fatherinlaw vnto Chaiphas  
whiche was the hygh prest the  
sam

### The passion.

same yeaere . Cayphas was he  
that gaue couell to the Jewes  
that it was expediente that one  
man shulde dye for the people.  
And Symō Peter folowed Je-  
sus & an other disciple, the disci-  
ple, was knowē of þ̄ hygh priest  
& went in wyth Jesus in to the  
palace of þ̄ hygh priest, but Pe-  
ter stode at the doze without.

Then went oute the other disci-  
ple, whiche was knowen vnto  
the hygh priest, and spake to the  
damosel that kept the doze, and  
brought in Peter. Thā said the  
damosel that kepte the doze vn-  
to Peter: arte not þ̄ one of this  
mans disciples to? He denied it  
and sayde, I am not: The ser-  
uañtes and the ministers stode  
there and had made a fyze of co-  
ales for it was coulde, and they  
war



### The passion.

warmed them selues, Peter all  
so stode amonge them and war-  
med hym selfe: Than the hyghe  
priest asked Jesus of his disci-  
ples and of his doctrine Jesus  
answered him: I spake openlye  
in the worlde, I euer taught in  
the Synagoge and in the temple  
whither al the Jewes resorte &  
in secret haue I sayed nothing:  
why acrest thou me? Aske them  
whiche hard me what I said vn-  
to them. Beholde, they can tell  
what I sayed. When he hadde  
thus spoken, one of þ ministers  
whiche stode by smote Jes<sup>s</sup> on þ  
face saing: answerest thou the  
high priest so? Jesus answered  
him: yf I haue euell spoken, beate  
wytnes of euyl, if I haue well  
spoken, why synnest thou me.  
And Annas sent him bounde vn-  
to

## The passion.

to Caiphas the high priest. Simon Peter stood and warned hym selfe. And thy sayed vnto him: art not thou one of his disciples to? He denied it, & sayde I am not. One of the seruantes of the high priest, his cosyn whose eare Peter smote of, sayd vnto him: Did not I see the in the garden with him? Peter denied it agayn, and immediatly the cocke crewe. Than led they Iesus from Caiphas into the hal of iudgement, it was in the moznyng, and they them selues went not into the iudgement hal lest they should be defyled, but that they myghte eate the Paschall Lambe, Pylat then wente out vnto them and sayed: what accusation bring you agaynst thys man. They answered and

M. i.

sayde

## The passion.

sayde vnto him: if he were not an  
euill doer, we wolde not haue  
delyuered hym vnto the. Than  
sayed Pilat vnto them, Take  
ye hym, and iudge him after  
youre owne lawe. Than the  
Jewes sayed vnto hym: It ys  
not lawfull for vs to putte any  
man to deathe, that þ wordes of  
Jesus myght be fulfilled which  
he spake, signifyng that death  
he shulde dye. Than Pilate en-  
tered into the iudgemente hal a-  
gayne, and called Jesus, and  
sayed vnto hym: art thou the  
kyng of the Jewes? Jesus an-  
swered, sayste thou that of thy  
selfe, or did other tel it the of mee?  
Pilat answered: Am I a Jewe?  
Thyne owne nation and hye  
priestes haue delyuered þ vnto  
me, what hast thou done? Jesus  
answered



### **The passion:**

**Answered:** My kyngdom is not  
of this worlde if my kyngdome  
were of thys worlde, then would  
my ministers surely fight, that  
I shulde not be delyuered to  
the Jewes, but nowe is my  
kyngedome not from hence.

**Pylate sayde vnto hym:** arte  
thou a kyng than Iesus answer-  
ed, Thou sayst that I am a  
king, for this cause was I borne  
and for this cause came I into  
the worlde, that I shoulde beare  
witnes vnto the truthe.

**And all y<sup>e</sup> are of the truthe** heare  
my voice **Pilat sayd vnto him,**  
what is truthe: And whē he had  
sayde that, he went out agayne  
vnto the Jewes and sayde vnto  
them. I fynd in him no cause at  
all, ye haue a custome y<sup>e</sup> I shuld  
delyuer you one lose at Easter.

### The passion.

Will ye that I leaue vnto you  
the king of y<sup>e</sup> Jewes. Than cryed  
they all agayne sayng not hym,  
but Barrabas: that Barrabas  
was a robber. Than Pilat toke  
Jesus and scourged hym, And  
the souldiers wounde a croune  
of thornes and put it on his  
head, & did on hym a purple gar-  
ment and sayed: Hail kyng  
of Jewes, and they smote hym  
on the face. Pilat went furth a  
gayne, and sayed: vnto them.  
Beholde I bringe him furthe a  
gayne to you, that ye maye  
knowe that I fynde no faulte  
in hym. Than came Jesus furth  
wearynge a croune of thorne,  
and a robe of purple: And Pilat  
sayed vnto them beholde the  
manne. When the high priestes  
and ministers sawe hym they  
cryed

### The passion.

cried saying: Crucifie hym, cruci-  
fie hym. Pilat sayed vnto them  
Take ye him and crucifie hym  
for I fynde no cause in hym.

The Iewes answered hym, we  
haue a lawe and by the lawe he  
oughte to dye, be cause he made  
hym selfe the sonne of GOD.

Whan Pilat hearde that say-  
ynge, he was the more afrayed,  
and wente agayne into þe iudge-  
mente halle, and sayed vnto Je-  
sus, whence arte thou? But  
Jesus, gaue hym no answer.  
Than sayed Pilate vnto hym,  
Speakest thou not vnto me?  
knowest thou not that I haue  
power to crucifye the and haue  
power to deliuer the? Jesus  
answered, Thou couldest haue  
no power at all agaynst me, ex-  
cept it were geuen the from a  
boue



## The passion

done. Therefore he that deliuered me vnto the hath the more synne. And from thenceforth sought Pilat meanes to deliuer hym, but the Jewes cryed, saying: If thou let hym go, thou art not Ceasars frende for whosoever maketh hym selfe a king, is against Ceasar, whan Pilat hearde that sayng, he brought Iesus furth and sat doune to geue sentence in a place called the Pavement but in the Hebrewe Gabbatha. It was Pasche even, about the sixt houre. And he sayed vnto the Jewes: Beholde youre kyng, but they cryed a way with hym, away with hym: Pilate saied vnto them Shall I crucifye youre kyng? The high priestes answered, we haue no kyng but Ceasar. Than deliues

### The passion.

Delivered he him vnto them to be crucified. And they toke Ies<sup>us</sup> and led him a way, and he bare his crosse, and wente furthe to a place, called the place of Deade mens sculles (whiche is named in Hebrue Golgatha) wher they crucified hym. And with him, if other, on ether side one and Iesus in the middes. Pylat wrote a tytle, and put it on the crosse.

The writing was, Iesus of Nazareth king of y<sup>e</sup> Jewes: This tytle, red manye of the Jewes, for the place where Iesus was crucified, was nyghte to the citie.

And it was witten in Hebrue Greke, and Latyne. Than sayd the hyght priestes of the Jewes to Pylat, wryt not kyng of y<sup>e</sup> Jewes, but that he sayde, I am kyng of the Jewes. Pylat answered

### The passion.

wreted, what I haue writte, that  
haue I written. Than the sould-  
diers, when they hadde crucified  
Jesus toke his garmentes and  
made. iiii. partes, to every sould-  
dier, a parte, and also hys coate.  
The coate was without seame,  
wrought vpon throughtout.

And they sayde one to another,  
let vs not deuyde it, but caste  
lottes who shal haue it, That the  
scripture myghte be fulfilledde,  
whiche saith they parted my rai-  
mente a monge them, and on my  
coat did they cast lottes. And  
the souldiers did thys in dede.

There stode by the crosse of  
Jesus, his mother and his mo-  
thers sister, Marpe the wyfe of  
Cleophas and Mari Magda-  
lene. When Jesus saw his mo-  
ther and the disciple standynge  
whome



### The passion.

Whome he loued, he sayed vnto  
hys mother. Woman, beholde  
thy sonne. Than sayde he to the  
disciple: behold thy mother, and  
fro that houre the disciple toke  
her for his owne. After þ which  
Jesus perceiued, that al thinges  
were perfourmed, that the scrip-  
ture might be fulfilled: He sayde  
I thirst, Ther stode a vessel full  
of vineger by. Than they fylled  
a sponge with vineger, & wound  
it aboute with isope & put it to  
his mouth. As soon as Jesus had  
receyued of the vineger, he sayed  
It is finished, & bowed his hede  
& gaue vp the gost. The Jewes  
then because it was the Saboth  
even that the bodies shoulde not  
remaiue vpon the crosse on the  
Sabboth day (for that Sabothe  
day was an high day) besought  
Pylat

## The passion.

Wherof that their legges myght  
be broken, and that they myght  
be taken doune. Than came the  
souldiers and brake the legges  
of the first, & of the other whiche  
was crucified wyth Jesus.  
But whan they came to Jesus  
and sawe that he was dead al-  
redy; they brake not his legges:  
but one of the souldiers wyth a  
speare thrust him into the syde  
& furth w came ther oute bloud  
and water. And he that sawe it,  
bare recorde, and his recorde is  
true, & he knoweth that he sayth  
true, that he might beleue also  
fo: these thinges were done that  
the scripture shulde be fulfilled  
pe shal not breke abone of hym  
And agayne, an other scripture  
sayth. They shal se him whom  
they have perished. After Joseph  
of

## The passion.

of Nromathia (whiche was a disciple of Jesus: but secretlye for feare of the Jewes) besoughte Pilat that he might take doune the body of Jesus. And Pylate gaue hym licence: And there came also Nicodemus, whiche at the beginning came vnto Jesus at night, and brought myrre, and Aloes mingled together, about an. C. pounde weight. Thā toke they the body of Jesu & wounde it in linnen clothes wyth the odoures as the maner of the Jewes is to bury. And in the place where Jesus was crucified, was a garden, and in the gardeyn a newe sepulchre, wherein was neuer manne layed. There layed they Jesus because of the Jewes Saboth euen, for the sepulchre was nygh at hande.

prayers



# Prayers of the passion of our saviour Christ.

Blessed be the father, and the sonne  
and the holy gost.

Let vs praye hym, and exalte hym,  
worlde wyth out ende.



A mighty, God ouz  
heauenlye father,  
thy mercy & good  
nes is infinitie, &  
without measure.

It is thy mercye, and no good-  
nes that was in vs, whych mo-  
ued the to sende into the worlde  
thyne onlye begotten eternall  
sonne, to take oure nature vpon  
him, & therein to worke the mys-  
tery of oure redemption and sal-  
uation, accoꝝdyng as thou had-  
dest appointed, and haddest spo-  
ken before by the mouthes of al  
thy prophetes: which were from  
the

## The passion.

the beginnyng. And it was  
thy blessed wyl, thy mercy and  
goodnes towardes vs, that thy  
heauenly sonne did suffre perles-  
secution, trouble, and aduersi-  
tie, betrayed of hys owne frende  
and dysciple, Judas was tra-  
trously taken and caryed away  
to be falsly accused and vniust-  
lye comdeigned, to be cruellye  
bet and scourged. And finally  
with mosse scornfull rebukes,  
to be put to mosse paynful and  
shameful death that coude  
be deuised. All this O heauenly  
father was done through thy  
mercy and blessed wil, for oure  
sakes not only to answer and  
satisfie thy iust wyath and anger  
which we hade deserued both for  
the offences of oure firste pa-  
rentes, and yet dayly do deserue  
by

### Prayers of the passion.

By transgressinge thy holy com-  
maundementes, but also to res-  
tore vs againe vnto thy grace  
and fauoure, to indue vs w<sup>th</sup>  
thy heauenlye gyftes, that we  
myghte serue the in holines and  
righteousnes al<sup>y</sup> dayes of oure  
lyfe. And finally to make vs by  
the fre benefite of thy derely be-  
loued sones passion, & the pryce  
of his most p<sup>re</sup>cious bloud, par-  
teyners with hym of his infinite  
and vnspeakable glori & blisse  
in heauen. Wherefore o heauen-  
ly father we beseeche the pow<sup>er</sup>  
vpou vs thyne holy spirite, and  
make vs in our heartes clearly  
to se, and most stedfastlye to be-  
leue this thine infinite gracious  
goodnes shewed & geuen vnto  
vs by thyne owne sonne our sa-  
uoure Iesus Christ: and w<sup>th</sup>  
thyng



### Prayers of the passion

this belefe, make vs to put all  
oure confidence & hope of salua-  
tion in hym, whom thou hast ap-  
pointed to be oure onely re-  
demer and sauour. Make vs  
alwaye to render vnto the most  
humble and hertie thanks for  
thyne incomprehensible mercye  
and goodnes towardes vs. Fi-  
nallye, make vs to professe the  
deathe of thy dearelye beloued  
sonne: in renounsing and forsa-  
kyng al synne, & we maye plain-  
ly appeare to ryse wyth hym in  
newnes of life, in righteousnes  
innocency, and al true holynes  
& after thys lyfe to reygne with  
him in euerlastyng gloꝝ. Hear  
vs our heauenly father, for our  
lorde Iesus Christes sake, Amē

**A**lmighty God our heauen-  
ly father we beseeche thy  
gracious

Prayers of the passion.  
gracious goodnesse, that lyke  
wylse as thy onely begotten and  
dearely beloued sonne oure sa-  
uiour Jesus Christ accordynge  
to hys blessed wylle suffered wyl-  
lingly death and bytter passion  
for oure redemption & saluation,  
hauyng therof foresight and cer-  
teine knowledge: so in lyke ma-  
ner, whēsoeuer it shalbe thy ple-  
sure to lay lyke crosse and afflic-  
tion vpon oure backes, that we  
maye also willingly & patiently  
beare it, to the true tryal of oure  
faythe againste the latter daye,  
and to thy euerlastyng glorie.  
Heare vs our heauenlye father,  
for oure Lorde Jesus Christes  
sake. Amen.

**O**ure sauloure and redemer  
Jesus Christ, whiche in thy  
last supper with thyne Apostles  
didest

## Prayers;

Most consecrate thy blessed bo-  
dy and bloud vnder the fourme  
of bread and wyne. Graunt vs  
we beseeche the euer stedfastly to  
beleue, and kyndly to acknow-  
ledge thy infinite and almighty  
power, thy incomprehensible  
loue towardes vs, and that we  
maye alwaye worthely receyue  
the same blessed sacrament ac-  
cording to thy holy ordinaunce,  
that thereby we maye obtayne  
increase of all godlynes, in vny-  
tie of spyrte with the our head,  
and by the and thy spyrte wyth  
all the compayne of theym, that  
be trulye thyne, whiche be thy  
spyzituall and mysticall body,  
and oure spyzituall and Chyristen  
brethren, Heare vs oure sa-  
uiour Chyist, for thy name sake.  
Amen.



prayers.

**A** Almighty God our heau-  
ly father, whiche suffredst  
Peter the apostle, presuming of  
hys owne power, miserably to  
fal not only in the denial of hys  
master Christ for feare of an had  
mayde, but also in forswearynge,  
and cursing of hym selfe, if euer  
he knew him: Graunt vs we be-  
seche the mercifull father, that  
we neuer presume of our owne  
myght and power, but being in  
our owne heartes, humble and  
lowly, knowledgyng our owne  
infirmities, frailties and weakes-  
nes, may euer in al our affaires  
receyue at thy myghtye hande,  
strength and comfort to the ac-  
ceptable perfourmaunce of thy  
holy and blessed wil. Heare vs  
our heauely father, for our lord  
Jesus Christes sake. Amen.

Our

of the passion.

**O**ure blessed sauoure Iesu  
Christe whiche in þe greate  
heuines of thy soule, and intol-  
erable anguish, whiche thou sus-  
teinedst befoze thy passion: didst  
best fall doune vpon thy face in  
prayer vnto thy heauely father,  
geue vs grace and the ayde of  
thy holy spirit, that we like wise  
in all heuines of mynde and tro-  
bles of this worlde, runne euer  
more by most humble and instāt  
prayer, vnto the ayde and com-  
fort of our heauenly father.  
Here vs oure sauoure Christ,  
for thy name sake. Amen.

**A** Almighty God eternall fa-  
ther, we do remember that  
in the condemnation of thyne  
owne dearly beloued sōne, that  
most innocent lambe oure sau-  
our

prayers.

**A** Almighty God our heau-  
ly father, whiche suffredst  
Peter the apostle, presuming of  
hys owne power, miserably to  
fal not only in the Denial of hys  
master Christ for feare of an had  
mayde, but also in forswearpng,  
and cursing of hym selfe, if euer  
he knew him: Graunt vs we be-  
seche the mercifull father, that  
we neuer presume of our owne  
myght and power, but being in  
our owne heartes, humble and  
lowly, knowledgyng our owne  
infirmittie, frailtie and weakes-  
nes, may euer in al our affaires  
receyue at thy myghtye hande,  
strength and comfort to the ac-  
ceptable perfourmaunce of thy  
holy and blessed wil. Heare vs  
our heauely father, for our lorde  
Jesus Christes sake. Amen.

Our



of the passion.

**O**ure blessed sauoure Iesu  
Christe whiche in y greate  
heutnes of thy soule, and intol-  
erable anguish, whiche thou sus-  
teinedst befoze thy passion: didst  
fall doune vpon thy face in  
prayer vnto thy heauely father,  
geue vs grace and the ayde of  
thy holy spirit, that we like wise  
in all heutnes of mynde and tro-  
bles of this worlde, runne euer  
more by most humble and instāt  
prayer, vnto the ayde and com-  
fort of our heauenly father.  
Here vs oure sauoure Christ,  
for thy name sake. Amen.

**A**lmighty God eternall fa-  
ther, we do remember that  
in the condemnation of thyne  
owne dearly beloued sone, that  
most innocent lambe oure sau-  
our

n. it.

our

**Prayers.**

our Iesus Christ, the iudge did sit, witnes was brought, Christ was presented and condemned, and al truthe there was troden vnder foot, all vnrighteousnes did reigne, and innocency condemned. O most gracious lord and father, graunt vnto oure heades and rulers that they maye euer in all theyr iudgementes, iudge accoꝝdyng to true iustice and equitie, withoute corruption, partialitie, and wicked dissimulation, to the oppꝛession of wickednes, and to the mayntenance of thy euerlasting truth iustice, honoure & gloꝝye, Heare vs our heauenly father, foꝝ oure lord Iesus Chrestes sake. Ame.

*A prayer in the mornynge.*

**O** Lord God almightye, to whom & befoꝝe whome, all thynges



## Prayers.

thynges are manifest & playne,  
which sufferest not a sparow to  
light on the ground without  
thy prouidence, and whiche in  
tymes past by thy holye spirite  
dyddest guide oure forefathers,  
Abraham, Isaac, and Jacob in  
thy pathes and wayes, and a-  
gaynst the goyng of yong Toby  
into a straunge countre diddest  
prouide thy holy angel and mes-  
senger to be his guyde graunte  
me this day most wretched sin-  
ner (whome by thy worde thou  
doest encourage to cal vpon the  
in al tynes of nedes and necessi-  
ties) that I may haue thy holy  
spyrte to direct my pathes and  
wayes this daye: that I may  
walke according vnto thy god-  
ly wil and pleasure, profit of my  
neighbour and glozy of thy  
name:



## Prayers

namet whiche liuest and reig-  
nest world without end. Amen.

*A prayer at your vprising.*

**O** Lord Iesu Christ, whiche  
art the very bryght sonne of  
the worlde, ever rising, neuer fal-  
lyng, whiche with thy hollesse  
loke engendrest, pseruest, no-  
rishest, makest ioyful al thinges  
that are in heauen, and in  
pearthe. Shyne fauourably. I  
beseeche the vnto my spirit, that  
the nyght of synnes and mystes  
of errours driuen away by thy  
inward light, I maye walke all  
my lyfe without stoubling and  
offence, comly as in the day tyme  
being pure from the workes of  
darknes. Graunt this O lord  
whiche liuest and reignest with  
the father and the holy gost for  
euermore. Amen.

*A prayer*

## of the passion.

A prayer before ye go to bed.

**O** Lozde, whiche arte onlpe  
God, true, gracious & mer-  
ciful, which commaundest them  
that loue thy name, to cast feare  
and care from them, and to cast  
it on the, promisyng most mercy-  
fully thy selfe to be their protec-  
toure from their enemies, their  
refuge in daunger their gouer-  
ner in þ day, their lyght in dark-  
nes, and their watchman on the  
night also, neuer to slepe, but to  
watch continually for the pre-  
seruing of thy faithful: I beseeche  
the of thy boūtiful goodnes (O  
lozde) (to forgeue me where in I  
haue offended the this day, and  
to receiue me vnder thy protec-  
tion this night, that I maye rest  
in quietnes both of body & soule  
Graunt myne eyes slepe, but let  
myne

Prayers.

myne heart watche perpetually  
vnto the, that the weakenes of  
the flesh cause me not to offende  
the lord: let me at al times fele  
thy goodnes toward me, that I  
be at al times stirred to prayse  
late and early and at myddaye  
thy prayse be in my mouth, and  
at mydnight: Lorde instruct me  
in thy iudgementes, that all the  
course of my lyfe beynge led in  
holines and pueritie I maye be  
inducte at last, into the euerla-  
styng rest, which thou hast pro-  
mised by thy mercy to them that  
obeye thy worde (O Lorde) to  
whome be honour, prayse & glo-  
ry for euer. Amen.

A prayer for trust in God.

**T**he beginnyng of the fall of  
man was trust in him selfe.  
The beginnyng of the restorng  
of



**Prayers.**

of man, was distrust in him self &  
trust in God. O most gracious  
and moste wyle guyde our saui-  
our Christ, whiche doest lead the  
the right way to immortal bles-  
sednes, which truly and unfay-  
nedlye trustyng in the, om myt  
them selfe to the: Graūt vs that  
lyke as we be blynde and feble  
in dede so we maye take and re-  
put oure selves, that we p̄sume  
not of our selves to se to our sel-  
fes but so far to se, & alwaye we  
may haue the befoze our eyes, to  
folowe the beyng oure guyde, to  
be redy at thy cal most obedient  
ly, & to cōmit oure selues wholy  
vnto the: that thou whiche only  
knowest the way, mayst lead vs  
the same way vnto oure heauen-  
ly desires. To the wyth the fa-  
ther and the holy gost be glōrye  
foz

of the passion  
for ever. Amen.

A prayer for patience in trouble

**H**owe hast thou O. Lord,  
humbled and plucked me  
downe: I dare nowe vnnethes  
make my prayers vnto the for  
thou art angri with me, but not  
without my deseruinge. Certain  
ly I haue sined lord, I confesse  
it I wyl not deny it. But oh my  
God, pardon my trespasses, re-  
lease my dettes, render now thy  
grace agayne vnto me, stoppe  
my woundes, for I am al to pla  
ged and beaten, yet lord, thys  
notwithstanding I abyde pati  
ently, & geue myne attendaunce  
on the, continually wayting for  
relefe at thy hand, and that not  
without skill, for I haue recey-  
ued a token of thy fauoure and  
grace



## Prayers.

Grace towarde me, I meane  
thy word of promise concerning  
Christe, who for me was offered  
on þe crosse for a ransom a sa-  
crifice, and price for my synnes.  
Wherefore according to that thy  
promise defende me lord by thy  
right hand, and geue a gracious  
ear to my requestes, be thou my  
help in perils, for all mans steps  
are but vayne. Beate downe  
therefore myne enemyes thynne  
owne selfe with thy power, whi-  
che art myne onely ayder & pro-  
tectour. O lord God almightie  
Amen.

A prayer for the concord of Christes  
Churche. Psal. lxxviii.

**A** Ryle Worde let thynne ene-  
myes be scattered, thy ha-  
tters put to flight, the righteous  
and



## Prayers.

& Chyistes disciples make pleasant and mery, let them synge prayers & pleasant songes: vnto the, let them blow abrode thy magnificence, let them most highly auance thy maiestie let thy glozy grow, let the kingdom of Chyist from heauen among the chosen be enlarged: be thou the father of y fatherles, the iudge of the widowes, & the protector of them, namely, whō the worlde forsaketh whose consciences be troubled, whom the worlde pursueth for Chyistes sake, whyche be neddy and wrapped ful of misery. In thy house o lord, let vs dwell in peace and concord, geue vs al one heart, one mynde, one true interpretation vpon thy word. Pluck of y bandes aswel from the consciences, as from the bodies

## Prayers.

bodies of the miserable captiues, and of them also which as yet be hedged in whithin the lystes, of deathe and vnadvisedly strue againste grace. Now Oye (lorde) is the flock of thine heritager. I pray the pour doune largely the showers of thy graces, let a moze plenteous fruytfulness chaunce lette thy people be strengthened with thy spirite:

Graunt vs lorde thy word abundantly so that ther may be many prechers of thy Gospel, which maye within them selues holdy conspire and agree. Let the churche the spouse of Christ, deal large spoyles of the conquered Satan. All that beleue in the, by Christ (O lorde God of healthe) mought lyft the vp with praise, might renoume the, and extolle the



of the passion.

the. We be entred into the voy-  
age of saluation. Conduct vs  
luckely vnto the porte, & we be-  
ing deliuered by the from the ve-  
ry death we may escape and cōe  
to the very lyfe. Finish the thing  
that thou hast begon in vs make  
vs to increase frō faith to faith  
leane vs not to oure owne will  
and choise, for it is slippery and  
redy to fal. To the thunderbol-  
tes of thy worde put violence, &  
we may geue the glozy to the as-  
lonely. Geue to thy people cou-  
rage and power, to withstande  
sinne, and to obeye thy worde in  
all thinges, O lord God moſte  
glozious and excellent ouer all,  
Amen.

A prayer agaynst the enemies of  
Christes truth. Psal. cxlxxx.

Wiltues



Prayers.

**D**eliver me o lord, from the  
vngodly and stiffnecked  
persons, for þe seest how in their  
heartes they ymagin mischefe,  
and haue great pleasure to picke  
quarrelles, their tōges be moze  
sharpe than anye adders styng  
And vnder their lippes lurketh  
poyson of adders, but o mercy-  
ful lord let me not fal into their  
handes, that they hādle not me  
after their owne lustes. Thou  
onely arte my God, thou must  
heare my piteous plaint, lord  
that rulest al to gether, that art  
the strenghte and power of my  
defence, be thou as a sallet on  
my head whēsoeuer the vngod-  
ly shal assaulte me: nether suffre  
thou not the wicked thus to  
prosper in ther matters. Suf-  
fer not their croked and inaly-  
cious

## Prayers.

clouts stomackes to encrease  
and spitefully reuile the. Loke  
vpon thy poore wretches cause,  
and ridde me out of these dayly  
grenaunces, then shall I wpth  
a righte vp heart and pleasaunte  
countenaunce, extolle and mag-  
nifie thy holy name: Amen.

**A** prayer to kepe the toung, and to  
eschewe the infection of the  
worlde. Psal. cxl.

**T**o the I crye, O lord hea-  
re me spedelye, let my prayer  
be as a sweete taste and sauoure  
in thy pzelence, and the listynge  
vp of myne handes as an eue-  
ninge sacrifice. Lord set a watch  
about my mouth, kepe my lyp-  
pes and my tong also, that they  
speake nothyng amisse (as do  
the vngodly) but that they call  
purely and hartely vpon the, &  
repor-te

## Prayers

Report thy worthy prayſes: Boſe  
not in mine heart to luſt after euyl  
nor to folowe the faſhion of the  
wicked and abhomyable ſyn-  
ners: leſt I happen to cloke my  
wickednes wyth other ſynnes  
as hypocrites do. Let me not  
liue as they woulde haue me do  
but rather as it ſhall beſt pleaſe  
the. Let me not approve nether  
their counſailes, nor their dedes  
though they caſt neuer ſo good-  
ly a ſhewe and fayre face to the  
world. Let me not harken to the  
tiſynges and ſwete baytes of y  
vngodly whiche counſell me to  
filthy & vncleane thynges: but  
rather let me geue good eare to  
the righteous and godly man,  
though he ſharply correct and  
chide me. Let me alway haue a  
redy eye towarde the onely in y



**Prayers.**

to trust, & to apply my selfe vnto  
to the. Cast not away my soule,  
neyther suffre it not to perishe.  
Kepe me that I be not tangled  
with the snares of the vngodly  
and from the priuy trappes of  
malicious persons saue me. Des-  
cend me lord through thy grace  
for in all our owne deuyles and  
woyles, can nothyng be founde  
sure for vs to trust vpon.

**T**he prayer of any captiue accord-  
ing to the forme of Dauid  
when he was hyed in the  
cane. Psalm.  
cxxx.

**V**ith my voyce. I crye to  
the, a soze the I open my  
lamentations, in thy bosome I  
disclose the secret word of myne  
heart, my dolours and griefes  
I shewe vnto the, myne hearte  
is almost like to brast, so greate  
is my

## Prayers.

is my discomfiture. Thou knowest all my fashions o lord, and thou seest wel ynought how the vngodly haue layed theyr snares for me. Lo, I caste my eye on this syde & that side, as well on my frendes, as on my kynsfolkes but al in vayne, none of them all helpeth me. And again I can not runne awaye, I am so laden and ouer charged with yrons. O Lord my maker and father, now vnto the I cry, thou art my only shoteanker, defence and helpe. Thou art my portion and heritage in all countreyes, yea, I haue none other possession but the only. To the therefore I stycke al togyther knowynge certaynly, that nothyng can go amysse wyth me. Consydre then my lamentable complaint,

o.ii.                      plaint,

**Prayers.**

playnt, behold how I am low  
brought, from the cruell pursu-  
ers, whiche be muche more of  
power then I am, defende me  
deliuer me from this prison and  
horrible feare of iinne and death  
that I maye sette out thy name.  
All the saintes as wel Angels  
as men make suite for me, desy-  
ryng the for my comfort. They  
shal not cease vntil they obteyne  
theyr request: I meane vntill  
thou forgeue me my synnes, and  
sende me comfort in thys dyf-  
fesse, wyth patience and longe  
suffering.

This once obteyned, the godlye  
folke shal flocke about me, and  
shal not stinte to geue the than-  
kes, when they se that thou ryd-  
dest me furth of these daungers  
to the high prayse of thy name.

**Lord**



## Prayers.

Loꝛde be merciful vnto vs, take  
parte with vs then. Shall we for  
euer lifte vp and magnifye thy  
gloꝛyous name. Amen.

**I**n great trouble of conscience.

Psalm cxxxi.

**L**oꝛde, heare my prayer,  
resepue my supplicaty-  
on, harken to my playnte for thy  
righteousnes. Try not the lawe  
with thy seruaunt, for trulye the  
shall no liuyng man be founde  
vngiltie: yea, not one of thy sain-  
tes shoulde escape quite at thy  
barre, onles thou graunt hym  
thy gracious pardon insomuche  
euen þ very stettes be not pure  
and faultles afore the. In the  
Angelles thou foundest synne.

Howe myne enemyes hunt for  
my soule, they beate and dꝛiue it  
downe

### Prayers.

bounde, they thysse it into darke  
dungeons where felons conside  
and condemned to death, wete  
wont to be kepte. My spirit is  
sorrowful, my heart is heuy, and  
sad within my breast. To the I  
holde vp my handes, requirynge  
the of mercy: for like as y dye  
grounde longeth for a shower of  
rain, so my soule thynketh longe  
till it haue thyne helpe and sus  
tour, here me spedely, if thou do  
not, I am in dispaire, my spirit  
is al wery of this bondage I haue  
bid my life faerwel: wherefore O  
God, hide not thy face that I be  
not like vnto those, that be hur  
led in to the pit of damnation.  
After this nyght of misery, o  
uerpassed, let the plesant mor  
nyng of conforste luckely clype  
on me y by tyme I maye heare  
and

## Prayers.

And feele thy goodnes: for in þ  
is all my trust: poynte me the  
way that I shal walke in, for if  
thou bee not my guyde: I must  
nedes wander and stray out of  
the way. To þ lozde, I lyfte vp  
my soule, & that with all my hart  
I beleeche the, take me furthe of  
myne enemyes handes. Thou  
only art my succour and saue-  
gard: Teache me to worke what  
soeuer shalbe thy pleasure, for  
thou art my God. Let thy good  
spirit conduct me into the lande  
of þ lyuyng encourage my spy-  
rit for thy names sake furth of  
all these troubles for thy right-  
teousnes deliuer me Destroye  
myne enemyes, as thou art gra-  
tious and favourable towar-  
des me. Those that will worke  
me sorowe and grieve, plucke  
furthe



**Prayer**

further of the way for I am thy  
seruaunte, and for thy sake suf-  
fer I all this heuyl busynesse. **Al-**  
**thou arte God: To helpe thyne.**

**A prayer of the church agaynst**  
**sinnes. Sapient. vi.**

**T**hou (O our God) art soete  
long suffering, and true  
and with mercy doest thou all  
thynges, for if we synne yett  
we thine, for we know thy great-  
nes, If we sinne not, then are we  
sure that with the we be allow-  
ed: for to knowe the is perfecte  
righteousnes: yea and to knowe  
thy righteousness and power is  
the rote of immortalitie,

**It marres the prayer of hyng**  
**it. Paralpo. viii.**

**I**orde, it is all one with  
the, to helpe them that  
haue nede with few or with ma-  
ny.

## Prayers.

thy helpe vs O Lorde our God  
for we truste in the, and in this  
name we be come agaynst thy  
multitude. Thou art the Lorde  
our God let no man preuaile  
agaynst the. Amen.

The prayer of Manasses kyng of Iuda  
it is sayd. xxxvi.

O Lorde almightie, God of  
our fathers Abraham, Is-  
sac, and Jacob, & of the iuste  
seed of theym, whiche haste  
made heauen and yearth, wyth  
all the ornaments therof, whiche  
hast ordayned the sea by the  
woorde of thy commaundement,  
whiche haste shut vp the depe,  
and hast sealed it for thy feare:  
Full and laudable name, Dreade  
of all men, and honorable before  
the face of thy power thy fierce  
finger of threatening is aboue  
measure

## Prayers.

and I shall be saved, for thou  
arte my prayse. Be not thou ter-  
rible vnto me, O lord, for thou  
arte he in whome I hope. When  
I am in perill, let my persecu-  
tours be confounded, but not  
me. Thou shalt bring vpon  
them the tyme of theyr plage,  
and shalt destoye them righte  
soe. Amen.

*Prayer of the penitent.*

**O** Lord, thou hast chastened  
me, & they chastening haue  
I receyued as an vntamed calfe  
Conuerete, thou me, & I shalbe  
conuerted, for thou art my lord  
god, for as sone as thou diddest  
turne me I repented my selfe.

And when I understod, I smot  
vpon my thigh, I confessed and  
was ashamed, because I suffe-  
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## Prayers.

Red the repioche of my pouthes.

**A** prayer of Salomon, for a competent liuyng. *Prayer. xxx.*

**T**wo thynges I require of the that thou wylte not deny me before I die. Remoue fro me vanitie & lies: geue me neyther beggery nor ryches, only graunt me a necessary liuyng, lest if I be to ful I myghe hapely be intised to deny the, & say what felow is the lord: or constrained through pouertie, I might fal vnto steling, & to forswer the name of my God. Amen

**A** prayer for obteynyng of wisdom. *Sap. ix.*

**G**OD of oure fathers, and  
Lorde of mercye, thou that  
hast made all thynges with thy  
woorde and ordeyned man thro-  
rough

## Prayers.

rough thy wysedome; that he  
shoulde haue domynion ouer  
the creature whych thou hast  
made, that he shoulde orde the  
worlde accordynge to equitye  
and righteousnes, and execute  
iudgement with a true hearte,  
geue me wysedome whych is  
euer aboute thy seate, and put  
me not oute frome amonge thy  
childzen for I thy seruaunt, and  
sonne of thy handmayde, and  
a feble persone, of a shorte tyme,  
and to yonge to the vnderstand-  
yng of thy iudgement and la-  
wes: yea, though a mā be neuer  
so perfect amonge the chylidzen  
of menne, yet yf thy wysedome  
be not with hym, he shalbe no-  
thyng worth. Oh sende thy wys-  
dome oute of thy holpe heauens  
and from the throne of thy ma-  
ieste

## Prayers.

teſſe, that ſhe may be wyth me,  
e labour wyth me, that I maye  
know what is acceptable in thy  
ſighte, for ſhe knoweth and vn-  
derſtandeth al thinges, and ſhe  
ſhall conduct me right ſoberlye  
in my trokes, and preſerue me  
in her power, So ſhall my wor-  
kes be acceptable. Amen,

**T**he prayer of Ieſus the ſonne of  
Dyach, in neceſſite, and for wiſe-  
dome Eccl. the laſt. Chap.

**I** Thanke the (O Lorde) and  
kyng, and praiſe the O God  
my ſaniour, I wyl yelde praye-  
ſes vnto thy name. Thou haſt  
deliuered my bodye fro deſtruc-  
tion, for thou arte my Defen-  
der and helper from the ſnare  
of the falle tong, and from them  
that are occupied in lyes. Thou  
haſt bene my helper from ſuche  
as roſe agaynſt me, and haſt de-  
lyue-



## Prayer

deliuered me accordyng to thy  
great mercie, and thy holye na-  
mes sake, thou hast deliuered  
me from the roarpuge of theym  
that prepared them selves to de-  
uour me, oute of the handes of  
suche as soughte after my lyfe,  
from the multitude of them that  
trouble me and wente about to  
set fyre vpon me on euery syde,  
so that I was not bzente in the  
myddes of the fyre. From the  
depe of helle, thou deliueredst  
me, from the vncleane tong, fro  
lying wordes, from the wicked  
iudge, and from the vncryghte-  
ous tong. My soule shal prayse  
the lorde vnto death, for my lyfe  
drew me nyghe vnto helle, doune-  
ward They compassed me round  
aboute on euery syde, and there  
was no man to helpe me: I lo-  
ked

## Prayers.

ked about me, if ther were anye  
man that wold succour me, but  
there was none. Then thought  
I vpon thy mercy, O lord, and  
vpon thy actes that thou hast  
done euer of olde, namelye that  
thou deliuerest suche as putte theyr  
trust in the, and riddest the out  
of the handes of the false Panims.  
Thus lyfted I vp my prayer  
from the yearth, and prayed for  
deliuerance from death. I cal  
led vpon the lord the father of  
my Lord, that he woulde not  
leave me wythout helpe, in the  
day of my trouble, & in the tyme  
of the proude. I will prayse thy  
name continually, yeldyng ho  
nor and thanks vnto it, and so  
my prayer is heard. Thou saue  
dest me from destruction and de  
liueredst me from the vntyghe

Prayers.

teous time: Therefore will I know  
wledge, & praise the, & auance  
the name of the lord. When I  
was yet but yong ozuel I went  
astraye, I desired wisdom openly  
in my prayer, I came ther  
fore before the temple and I  
sought it very busily, & I wille  
seke for it to my last houre. The  
will it flourish vnto me as a gra  
pe that is soone ripe. My heart  
reioysed in it, then went my fote  
the ryghtwaye: yea, from my  
youth soughte I after it, I bo  
wed doune myne eare a litle, &  
receiued it, I founde in my selfe  
much wisdom, and prospered  
greately in it. Therefore will I  
geue the glorie vnto hym that  
geueth me wisdom, for I am  
advised to do thereafter, I will be  
gelouse to cleaue vnto that is  
good



Prayers,

good, so that I not be confounded. My soule hath wresteled with it, I lyfted vp my handes on high, then was my soule lightened through wisdom, so that I knowlege my foolishnesse, I ordered my soule after it, I found her in cleannes, I had my hart in it from the begynnyng, and therfore shall I not be forsaken. My hart longeth after it, and therfore I gat a good treasure. Thorough it the lord hath gyven me a newe song, wherwith I wil prayse hym. Oh come vn to me ye vnlearned, and dwell in the house of discipline, with drawe not your selues from it, but commune of these thynges, for your soules are very thirsty. I opened my mouth and spake, Oh come and buye wysedome

## Prayers

without money, and bowe downe  
your necke vnder her yoke, and  
let your soule receyue discipline,  
it is euen at hande and redy too  
be founde. Beholde wyth your  
eyes, howe I haue had but lytle  
labour, and yet haue muche  
rest. Oh receyue wisdom, and  
ye shall receyue plentye of syl-  
uer and golde in youre posses-  
sion. Let your mynde reioyce in  
her mercy, and be not ashamed  
of her prayse, worke your worke  
by tyme, and she shall geue you  
your rewarde in due tyme.

**A** prayer to speake the worde of  
God boldly. Act. iiii.

**I** Owe, thou art **G O D**  
whiche haste made hea-  
uen and pearth, the sea and all  
that in them is, whyche by the  
mouth of thy seruaunt David,  
hast

### Prayers.

hast sayed, why did the Heathen  
rage, and the people ymagin  
vayne thynges? The kynges of  
the yearth stode vp, and the ru-  
lers came together agaynst the  
lorde and agaynst hys Christe.  
For surely agaynste thy holpe  
sonne Iesus, whome thou haste  
anoyned, bothe Herod and also  
Pontius Pilat with p. Sanins  
and the people of Iudael gathe-  
red them selues together, to do  
euen what soeuer thine handes  
and thy counsell determined be  
fore to be done. And nowe lorde  
beholde their threteninges, and  
graunt vnto thy seruauntes, to  
speake thy worde with al confy-  
dence and that thou wilt stretche  
furthe thyne hande, to thyntente  
that healing, signes, and won-  
ders may be done by the name  
p.iii. of



Prayers.

of thy holy sonne Iesus. Amen.

THE PRAYER FOR THE PEACE OF

the church.

**O** Lord Iesu Christe whiche  
of thyne almyghtynesse,  
madest all creatures both vif-  
ble and inuisible, whiche of thy  
godly wisdom gouernest and  
settest all thinges in most godly  
order, whiche of thyne vnspoke-  
able goodnes kepest, defendest  
and furtherest all thinges, whi-  
che of thy depe mercye, restorest  
the decayed, renewest the fallen,  
raysest the dead: vouchsafe (we  
praye the) at last to caste doune  
thy countenaunce vpon thy wel-  
beloued spouse the church, but  
let it be that amiable and mer-  
ciful countenaunce wherewith  
thou partyprest all thynges in  
heauen, in yearth, and what so-  
euer

## Prayers.

Ever is above Heauen, and vn-  
der y<sup>e</sup> pearthe: vouchsafe to cast  
vpon vs those tender and pity-  
ful eyes with whiche thou ones  
didst beholde Peter that greate  
shepherd of thy church, & turtly-  
with he remembred hym selfe,  
and repented, with whiche eyes  
thou ones dydst bewee the scat-  
tered multitude, and werte mo-  
ued wyth compassion, that for  
lacke of a good shepherde they  
wandred, as shepe disperled and  
strayed a sunder. Thou seest (O  
good shepeherde) what sundrye  
sortes of wolues haue brooken  
into thy shepecoates, of whome  
euery one crieth, Here is Christ  
here is Christ, so that if it were  
possible the verye perfecte per-  
sons shoulde bee broughte into  
erroure. Thou seest wyth what  
win

## Prayers.

Wides, in what waues, in what  
stormes thy selfe shyppe is tol-  
led, thy shyppe wherein thy lytle  
flocke is in peryl to be drowned.  
And what is now lefte but that  
it vtterlye synke, and we all per-  
ish? Of this tempest & storme,  
we may thanke oute oone wic-  
kednes and sinfull lyuynge, we  
espye it well and confesse it, we  
espy thy ryghteousnes, and we  
bewaile our vnrightheousnesse,  
but we appeale to thy mercye,  
whiche (according to the psalms  
of thy prophet) surmounteth al  
thy workes, we haue nowe suf-  
fered muche punishment, beyng  
soused wyth so manye warres,  
consumed wyth suche losses of  
goodes, scourged wyth so ma-  
ny sortes of diseases and pesti-  
lences, shaken wyth so manye  
flud



## Prayers

Knobbes, feared wyth so manye  
straunge spghtes from heauen,  
and yet appereth there no where  
any haven oꝝ port vnto vs be-  
yng thus tired and forlorne a-  
mong so straunge euils, but stil  
euery day moze greuous punish-  
ementes and moze seme to hāg  
ouer our heades. We complayn  
not of thy sharpenes mozte ten-  
der sauoure, but we espye here  
also thy mercye forasmuche, as  
much greuouser plages we ha-  
ue deserued. But O most mer-  
ciful Jesu, we beseeche the that  
thou wylt not consider ne weye  
what is due for oure deservings,  
but rather what becomethe  
thy mercy, without whiche ne-  
ther the Angels in heauen can  
stande sure before the, much lesse  
we sely vesselles of claye. Haue  
mercy

### Prayers.

mercy on vs, O redeemer, which  
art easie to be entreated, not that  
we be worthy of thy mercy, but  
geue thou this glory vnto thine  
owne name: suffer not that the  
Jewes, the Turkes, and the  
rest of the Danvers, whiche ey-  
ther haue not knowen the, or do  
enuy thy glory, shoulde continu-  
ally triumph ouer vs: and say  
where is their GOD, where is  
their redeemer: wher is their sa-  
uour: where is their bydgro-  
me, & they thus boast on: These  
approbrious wordes and by-  
baidnges redounde vnto the  
O lord whyle by our euyles,  
me weigh and esteeme thy good-  
nes: they thynke wee be forsa-  
ken whom they se not amended.  
Once when thou sleptest in the  
shyp, and a tempest sodenly ary-  
sing

**Prayers.**

Being threatned death to al in the  
shippe, thou awokest at the out  
crye of a fewe Disciples, and  
straightway at thine almighty  
worde, the waues couched, the  
wyndes fell, the stozme was so-  
denly turned into a great calme.  
The dunbe waters knew their  
makers voyce. Nowe in this  
farre greater tempest, wherein  
not a fewe mennes bodies be in  
daunger but innumerable sou-  
les: we beseeche the at the crye of  
thy holpe churche, whiche is in  
daunger of drouning, that thou  
wylte a wake: So many thou-  
sandres of menne do crye, Lorde  
saue vs, we petythe, the tempest  
is past mannes power: yea we se  
the indeuours of them & wolde  
helpe it, doe turne cleave a con-  
trary way. It is thy worde that  
muste



### Prayers.

must do the deade Lorde Iesus,  
only say thou w<sup>th</sup> a woode of  
thy mouth: cease O tempest, &  
furthwith shal the desired calme  
appeare. Thou wouldeste haue  
spared so manye thousandes of  
moste wycked menne, yf in the  
Cytie of Sodome, hadde here  
founde but .x. good men. Nowe  
here be so manye thousandes of  
men whiche loue the glozy of thy  
name, whiche sigh for the boun-  
tie of thy house, and wylte thou  
not at these mennes prayers let  
go thyne anger, and remember  
thyne accustomed and old mer-  
cies: Shalte thou not w<sup>th</sup> thy  
heauenly policie turne our fo-  
ly into thy glozy: Shalte thou  
not turne þ wicked mens tynels  
to thy churches good: for thy  
mercy is wont, than moste of all  
to

### Prayers.

to succoure, when the thyng is  
with vs past remedye, and ney-  
ther the myght, nor wysdome of  
men canne helpe it. Thou alone  
bringest thynges that be neuer  
so out of order, into order again,  
whych the arte the onely autour  
and maintainer of peace. Thou  
framedst þe olde confusion whych  
we cal Chaos, wherein with-  
out order, without fashion, con-  
fusely laye the discordante sea-  
des of thynges, and with a won-  
derfull order, the thynges that  
of nature fought together, thou  
dyddest alpe and knyght in a per-  
petuall band, But howe muche  
greater confusion is this, wher  
is no Charitie, no fidelitie, no  
bondes of loue, no reuerence,  
neither of lawes nor yet of ru-  
lers, no agreement of opinions,  
but

**Diapers:**

but as it were in a misordered  
quyer, every man singeth a con-  
trary note. Among the heauen-  
ly planettes is no discension, all  
thiii. elementes kepe their place,  
every one doth the office wheres  
vnto they be appoynted. And  
wilt thou suffer thy spouse, for  
whose sake al thinges wer made  
thus by continuall discordes to  
peryshe and go to wrecke? Shalt  
thou suffer the wicked spirites,  
whiche be authours and woo-  
kers of discorde to beate suche a  
swinge in thy kingdome vnche-  
cked? Shalte thou suffre that  
strong captayne of myschyeffe,  
whom thou ones ouerthrewest,  
agayne too inuade thy tentes,  
and to spoile thy souldiers: whē  
þ wert here a man, conuersaunt  
amonges men, at thy voyce fled  
the



### Prayers.

the deuils. Sende furthe we beseeche the o lord, thy spirit which maye drive awaye oute of the brestes of all them that professe thy name, the wycked spirites, maysters of ryot, of couetise, of bayne gloze, of carnal luste, of mischief, & of disorde. Creat in vs, O our God & kyng, a cleane hearte, and reue thy holy spirit in our brestes, plucke not from vs thy holy goste. Render vnto vs the ioy of thy sauyng health and wyth thy principall spirite strengthen thy spouse, and the herdmen thereof. By this spirit thou reconciledst the yearthly to the heauenly, by this thou diddest frame and reduce so many tonges, so many nations, in many sundry sortes of men, into one body of a churche, which bo-

dye

**Prayers.**

die by the same spirit is knit to  
p their head. This spirit if thou  
wilt vouchesafe to renewe in al  
mennes heartes, than that also  
these forren miteries cease, or yf  
they cease not, at lest they shall  
turne to the profit and auayle  
of them whiche loue the. Step  
this confusion, set in order this  
horryble Chaos (O Lorde Jes  
su) let thy spyrte stretch out it  
selfe vpon these waters of euyl  
wauering opintons. And be-  
cause thy spirit whiche accordig  
to thy Prophetes sayng, contei-  
neth all thinges, hath also the  
science of speakynge: make that  
like as vnto all them whiche be  
of thy house, is al one light, one  
baptisme, one God, one hope &  
one spirit, so they may haue also  
one voyce, one note and songe,  
professing

## Prayers.

professing one catholike truth.  
When thou diddest mounte vp  
to heauen triumphantlye, thou  
threwest about from aboue, thy  
pretious thynges, thou gauest  
giftes amongst men, thou del-  
test sundry rewardes of thy spy-  
rit. Renue agayne from aboue  
thy olde bountefulnes, geue þ  
thing to thy churche nowe fayn-  
ting and growing downewarde,  
that thou gauest vnto her sho-  
tyng vp at her fyrst beginning.  
Geue vnto princes and rulers  
the grace to stand in awe of the,  
that they may so gyde the com-  
mon weale, as they shulde short-  
ly rendre accomptes vnto the,  
þ art the kynge of kynges. Geue  
wisdome to be alwayes assistent  
vnto them, that what soeuer is  
best to be done, they maye espye

q.i.

it



## Prayers.

it in their myndes, and pursue  
the same in their doinges. Geue  
to thy bishoppes the gift of pro  
phesye that they maye declare  
and interprete holye scripture,  
not of their owne brayne, but of  
thyne inspiring. Geue them the  
threfolde charitpe whiche thou  
once demaundedst of peter what  
tyme thou dyddeste betake vn  
to hym the charge of thy shepe.  
Geue to thy priestes the loue of  
sobernes, and chastitie. Geue  
to thy people a good wyl to fo  
lowe thy commaundementes,  
and a redines to obeye suche per  
sons, as thou hast appoynted ou  
er them. So shall it come to  
passe, if throughe thy gyfte, the  
prynces shall commaund that þ  
requirest, if thy pastours & herd  
men shall teache the same, & thy  
people

## Prayers

people obey them both, that the  
olde dignitie and tranquillitye  
of the churche shall retorne a-  
gayne wyth a godlye order vn-  
to the gloze of thy name. Thou  
sparedest the Miniutes appoin-  
ted to be dystroyed, as sone as  
they conuerted to repentaunce.  
And wilt thou dispise thy house  
falling doune at thy feete, whys  
che in steade of sacke cloth hathe  
spghes, and in steade of alshes,  
teares? Thou promysedste for-  
geuenes to suche as turne vn-  
to the, but thys selfe thinge is  
thy gyfte, a man to turne wyth  
his whole hearte vnto the, to the  
intent al oure goodnes shoulde  
redound vnto thy gloze. Thou  
art the maker, repayre thy work  
that thou hast fashioned. Thou  
art the redemer, saue þe thou hast  
boughte

## Prayers.

bought. Thou art the saviour,  
suffer not them to perishe that  
do hang on the. Thou arte the  
lorde and owner, chalenge thy  
possession. Thou art the heade,  
helpe thy membes. Thou arte  
the king, geue vs a reuerence of  
thy lawes. Thou art the pynce  
of peace, breathe vpon vs bro-  
therly loue. Thou art the God,  
haue pytie on thyne humble bes-  
sechers. Be thou accoꝝdyng to  
Pauls sayng, all thinges in  
all men, to the intent the whole  
quite of thy churche with agre-  
ing myndes and consonant vo-  
ces foꝝ mercede obtayned at thy  
handes, maye geue thanks to  
the father, sonne, and holy gost,  
whiche after the most perfect ex-  
ample of concoꝝd, be distincted  
in propertie of persons, and one  
in



## Prayers.

in nature, to whome be prayse &  
gloꝝ eternally. Amen.

**A** prayer for the keepyng of a  
good name.

**T**hat wyle man whiche was  
pꝛeuys of thy secrettes (O  
heauenly father) taught vs that  
an honeste name is a treasure  
right pꝛetious, when he sayeth:  
better it is to haue a good name  
then pꝛecious opntmentes. But  
this so excellent and good thing  
we nether can get noꝝ kepe, but  
by thy ayde and helpe. Nowe  
surelye the well and fountayne  
of a good name is a faultlesse  
lyfe. Thys therfoze, in especi-  
all we demaunde and craue of  
the, O Loꝝde almightie, yet ne-  
uertheles, foꝝ asmuch as oftenti-  
mes innocency and faultles ly-  
uyng is not ynoughe, nether yet  
a sure

### Prayers.

a sure buckler and defence, ha-  
melye agaynste suche as vnder  
their lyppes beare the popson of  
serpentes: yea, and oft tymes it  
happeneth that whenne we sup-  
pose to be amonges our trustye  
frendes, we dwel with Ezechiel  
amonge Scorpyons and bene-  
mous serpentes, we cry with thy  
holy prophetes, O lord deliuer  
my soule from wicked lyppes &  
a gyleful tong, but yf neuerthe-  
les it be sene to thy goodnes to  
exercise thy seruauntes also with  
thys affliction: to the intent they  
maye better be brought to godli-  
nes & perfection: Graunt (we the  
pray) that with Paule thy most  
valyaunte champion, we maye  
by reproche and glozy, by in-  
famyne and good name, abyde  
styl in thy commaundementes  
through

### Prayers.

through Iesu Christ, whiche also hym selfe (whenne he walked here i yearth) was reuiled, slandered, euyl spoken of, and called to hys teeth a Samaritane, a wyne drynker, a dyscepuer of the people, and one that had a deuyl. The same nowe regneth with the in glozy together wpth the holy gost, Amen.

### A prayer agaynst worldly carefulness.

**O** Most dere and tender father, oure defendoure and nowrisher, indue vs wpth thy grace, that we maye caste of the great blyndnes of our myndes and carefulnes of worldly thynges, and maye put oure whole study and care in keppng of thy holy lawe. And that we maye labour and trauaile for our necessity=



## Prayers.

cellittes in this life, like the bit-  
des of the ayre, and the lylles  
of the fyeeld withoute care. For  
thou haste promysed to be care-  
full for vs, and hast commaun-  
ded that vppon the we shoulde  
cast all oure care: whyche lyuest  
and reygnest worlde withoute  
ende. Amen.

**A** prayer agaynst pryde and vnccha-  
nes, Eccle. xxiil.

**O** Thou Lorde, father & God  
of my life, lette me not vse  
proudely to looke, but turne a-  
waye from me all filthy desyres.  
Take from me the lustes of the  
bodpe, let not the desires of vn-  
clennes take holde vpon me, &  
geue me not ouer into an vn-  
shamefast and obstinate mynde.

Amen.

**A**n other prayer agaynst pryde

**D**

## Prayers.

**O** Lord Christ in most mygh-  
tie power, most meke, & in  
greatest excellency, most lowlye.  
yea, of thyne owne wil most hū-  
ble, geue vnto me thy mynde, &  
spyrte, that I maye knowledg  
my weakenes leauened and in-  
fected wyth malyciousnes, that  
thzoughe thyne example I maye  
be humble & meke, whiche haue  
no cause to boost my self. Thiges  
of the world be vncertayne, lent  
to a shorte vse: the bodye is fa-  
dyng, frayle, & fylthy, the mynd  
is blynde and froward, what so-  
euer I haue of myne owne: it is  
naught. If I haue anye good-  
nes it is of god, & not of me. Kno-  
wyng this feblenes of my selfe,  
why shuld I magnifie my selfe?  
And specially sith thou Lord of  
heauen and yearth, beyuge of  
suche wōderful excellency didest

### Prayers.

humble thy selfe, to the low-  
est state of men, graunt me trewe  
humyltite that I maye be exal-  
ted to the euerlastyng gloze,  
whiche liuest and reigneest wyth  
the father and the holy gost for  
euer. Amen.

### A prayer agaynst enuy.

**I**orde, the inuentoꝝ and  
maker of all thynges, &  
the disposer of thy gyftes, why-  
che thou bestowest of thy boun-  
teous lyberaltite, geuyng to  
each man moze then he deser-  
ueth, vnto each man sufficient-  
ly, so that we haue no cause of  
grudge oꝝ enuy, syche þ̄ geuest  
vnto al men of thyne owne and  
vnto suche as deserue it not,  
and too each manne sufficy-  
entlye towarde the heauenlye  
blessednesse: Graunte vs that  
we



## Prayers.

We be not enuious, but quietly content with thy iudgement and the disposing of thy gyftes and benefites. Graunt vs to be thāxful foꝛ that we receyue, and not to murmur secretly with our selues agaynst thy iudgement and blessed wyll, in bestowynge thy fre benefittes, but rather ꝑ we loue and prayse thy bounteous lyberalitie, as wel in other as in oure selues, and alwayes magnifye the O loꝛde, the well of all gyftes and goodnes: To the be gloꝛy foꝛ euer. Amen.

A prayer agaynst anger.

**I**Oꝛde Jesu Chꝛist which saydest, whosoever is angry wyth hys brother shall be giltie to iudgement: which also doest reserue from tyme to tyme all vengeance and displeasure,  
to

## Prayers.

to thy secret and iust iudgemēt.  
Graunt vs of thy greate mercy,  
that by no maner of occasion we  
fal not into disoꝝdering of oure  
felfe, by anger and desier of re-  
uengyng, but that we maye al-  
way remēber, not only thy gods  
lye commaundemente, whyche  
chargeth vs to do well to them  
that hate vs, & to praye foꝝ them  
that saye euill by vs, but also þ  
we beare in mynde thy holy ex-  
ample, whyche dydest praye foꝝ  
them that cruelly crucified the.  
To the with the father and holy  
gost be gloꝝy euerlasting. Amē.

*A prayer in aduersitye.*

**O** Lord God without whose  
wil and plesure a sparowe  
doth not fal vpon the grounde,  
seinge it is thy will and permis-  
sion that I shuld be in this my-  
lery



## Prayers.

serpe and aduersitie: Seing also that thou doeste punyshe me with aduersitie, not to destroye me and cast me away, but to cal me to repentaunce and to saue me: for whome thou louest, hym dost thou chastice: furthermore seyng affliction and aduersitie woorketh patience, and who so patiently beareth the trybulation is made lyke vnto our sauoure Chyst our head: finally, seyng that in all tribulation & aduersitie, I am in assuraunce of comfort at thy gracious hande, for thou hast commaunded me to call vpon the in the tyme of trybulation, and hast promysed to hear and succoure me: Graunte me therfore, O almightie God, and mercifull father, in all trouble & aduersitie to be quiet with  
out



### Prayers.

out impacyence & murmurynge,  
wythoute discouragynge, & des-  
peration, to prayse and magny-  
fye the, to put my whole trust &  
confidence in the, for thou neuer  
forsakest them, that trust in the  
but workest al for the best to the  
that loue the, and seke the glo-  
rye of thy holy name. To the be-  
gloze for ever. Amen.

### A prayer in prosperite.

**I** Geue the thanks o God al-  
mighty, whiche not alōly hast  
endued me withe the gyftes of  
nature, as reason, power, and  
strength, but also hast plētifully  
geuen me the substance of thys  
world. I knowlege o lord that  
these are thy giftes, and confesse  
with holy. s. James that ther is  
no perfecte nor good gift but it  
commeth from the (O) father of  
lightes

## Prayers.

Rightes ) which geuest freely and  
castest no manne in the tette. I  
knowledge with the Prophets  
Agge that golde is thyne & syl-  
uer is thyne, & to whom it plea-  
seth the, thou geueste it: to the  
godly that they maye be thy dis-  
posers and distributours ther-  
of, and to the vngodly, to heape  
vp their dampnation with all,  
wherfoze my most mercyful god  
I humblye beseke and desire of  
the, to frame in me with thy hos-  
ly spyrite a faythful hearte, and  
redye hande to distribute these  
thy good gyftes accordyng to  
thy wyl & pleasure, that I trea-  
sure not vp heare where theues  
may robbe, & mothes corrupte,  
but to treasure in thy heauenlye  
kyngdome, where neyther these  
maye steale, nor mothe defyle, to  
myne



## Prayers.

mine owne cōfort (whom of thy  
mercy thou hast promised to re-  
warde therefore) to the good ex-  
ample of the humble and weke  
of thy congregation, and to the  
glozy of thy name: To whō with  
thy sonne and holye gost, be all  
honour and prayse, world with-  
out ende. Amen.

**A** fruitfull prayer to be sayed  
at all tymes.

**O** Mercifull God, graunt me  
to couet with a feruente  
minde, those thinges which may  
please the, to searche them wise-  
ly, to know them trulye, and to  
fulfill them perfectly to the laud  
and gloze of thy name. Order  
my liuyng so, that I maye do þe,  
which thou requirerst of me, and  
geue me grace that I maye ob-  
teyne those thynges, whiche be  
moſte



## Prayers.

most convenient for my soule.  
Good lord make my way sure  
and streight to the, so that I fal  
not betwene prosperitie and ad-  
uersitie, but that in prosperous  
thynges I may geue the than-  
kes, and in aduersity be pati-  
ent, so that I be not lyfte vpp  
with the one nor oppressed with  
the other. And that I maye re-  
ioyce in nothing, but that which  
moueth me to the, nor to be sor-  
ry for nothing, but those thynges  
which draweth me from the, de-  
siring to please no body, nor fe-  
ring to displease anye besides  
the Lord, let al worldly thynges  
be vyle vnto me for the, let me  
not be mery with the ioy that is  
without the, and let me desire  
nothing besides the. Let the la-  
bour delight me whiche is for  
the

## Prayers.

the, and let al the rest wery me,  
whiche is not i the. Make me to  
lift my hert oftentyimes to the, &  
when I sal make me to thinke of  
the, and be soꝝ with a stedfaste  
purpose of amendeinente. My  
god make me humble without  
fayning, mery without lightnes  
sad without mistrust, sobꝛe with-  
out dulnes, true without doble  
nes, fearing the without despe-  
ration, trusting in the wythout  
presumption, tellyng my neigh-  
bours faultes wythoute dysse-  
mulation, teaching them wyth  
wordes and examples, without  
mockynges, obedient wythout  
arguing, patient without gruda-  
ging & pure without corruptio.  
My most louing lord and god,  
geue me a wakynge heart, that  
no curious thought withdꝛawe  
me

## Prayers.

me from the, let it be so strongd  
þ no vnworthye affection drawe  
me backward, so stable, that no  
trybulation breake it. My lord  
graunt me wit to knowe the, di-  
ligence to seke the, conuersation  
to please the: and finally, hope  
to embrace the: for the precious  
bloud sake of that immaculate  
lambe our only sauoure Iesu  
Christ: To whom with the father  
& the holy gost. iiii. persons and  
one God, be al honour and glo-  
ry worlde without ende. Amen.

A deuout prayer vnto Iesu Christe  
called O bone Iesu.

O Bountiful Iesu, O swete  
Iesu, O Iesu the sonne of  
þ pure virgyn Mary, ful of mer-  
cy and truth, O swete Iesu after  
thy great mercy, haue pitie vpon  
me. O benigne Iesu I praye the  
R. It. by



## Prayers.

by þ same pꝛecious bloud, that  
foꝛ vs miserable sinners, thou  
werte content to shed in the al-  
ter of þ crosse, that thou vouch-  
safe cleane to auoyde al my wic-  
kednes, & not to dispise me, hum-  
bly thys requiring, & vpon thy  
most holy name Iesus calling,  
Thys name Iesu is a swete na-  
me. This name Iesus is the na-  
me of health. foꝛ what is Iesus  
but a sauiour? O good Iesus  
that hast created me, and wyth  
thy pꝛecious bloud redeemed me,  
suffre me not to be damned whōe  
thou hast made of naughte. O  
good Iesu, let not my wycked-  
nes destroy me, whō thy almigh-  
tye goodnes made and foꝛmed.  
O good Iesu reknewledge that  
is thyne in me, and wype cleane  
away that draweth me from the.

Q

### Prayers.

O good Iesu whan time of mercye is, haue mercye vpon me, ne ther confound me not in þy tyme of thy terrible iudgement. O good Iesu, if I wretched sinner for my moste greuous offences haue by thy very iustice deserued eternal payne, yet I appele fro thy righteousness, and steadfastlye trust in thyne ineffable mercye. I doubt not but thou wylt haue mercye vpon me lyke a mild father and merciful lord, O good Iesu what pzoofyt is in my blood, synce þy I muste descend into corruption. Certayne ly they þy be deade shall not magnifye the, nor lykewise al they that go to hel. O moste merciful Iesu haue mercye vpon me. O most swete Iesu, delyuet me. O most meke Iesu, be vnto me com-

Prayers.

comfortable .O Jesu accept me  
a wretched sinner, into the num-  
bre of theym that shalbe saued,  
O Jesu the helthe of them that  
beleue in the, haue mercy vpon  
me. O swete Jesu, the forgeue-  
nes of al my sinnes. O Jesu the  
sonne of the pure virgin Mary  
indue me with thy grace, wyle-  
dome, charite, chastitie and hu-  
militie: yea, and stedfast paty-  
ence i all my aduersities, so that  
I maye perfectly loue the, and  
in the be glorified, and haue my  
only delight in the, worlde witho-  
ut ende .Amen.

A prayer to be sayde at the houre  
of death.

O Lorde Jesu, whych art the  
only healthe of all men ly-  
uynge, and the euerlastynge lyfe  
of them whyche dye in faythe, I  
wretched sinner geue and sub-  
mytte



### Prayers.

mytte my selfe wholye vnto thy  
most blessed wyll. And I beyng  
sure that the thyng cannot pea-  
ryshe, which is committed vnto  
thy mercy, wellpyngly nowe I se-  
ue thy frailte and wicked fleshe,  
in hope of the resurrection why-  
che in better wise, shall restore it  
to me againe. I beseeche the most  
merciful lorde Iesu Christ, that  
thou wyte by thy grace, make  
strong my soule against all temp-  
tations, and that thou wilt co-  
uer & defende me with the buck-  
ler of thy mercy, agaynste al the  
assaultes of the deuyl. I se and  
knowledge that there is in my  
selfe no helpe of saluation, but al  
my confidence, hope and truste  
is in thy most merciful goodnes.  
I haue no merytes nor good  
workes whych I maye aledge  
before

## Prayers.

before the: Of synnes and euyl  
worke (alas) I se a gret heape,  
but throughe thy mercy I trust  
to be in the number of them, to  
whom þu wilt not impute theyr  
synnes, but take and accept me  
for righteous & iuste, and to be  
þu inheritor of euerlasting lyfe.  
Thou mercyfull Lorde werte  
borne for my sake: Thou dydest  
suffre both hunger & thyrst  
for my sake: thou didest preache  
and teache, thou didest pray and  
fast for my sake: thou diddest all  
good worke and dedes for my  
sake, thou sufferedst mooste gre-  
uous paynes and tormentes  
for my sake. And fynally, thou  
gauest thy mooste precious body  
to dye, and thy bloud to be shed  
on the crosse for my sake. Nowe  
most mercifull sautoure, let all  
these

### Prayers.

these thynges profyt me, whiche  
thou frelye hast geuen me, that  
hast geue thy selfe for me: let thy  
bloud clense, & wash awaye the  
spottes and foulenes of my sin-  
nes. Let thy righteousness hyde  
and couer my vnrightheousnes.  
Let the merites of thy passion &  
bloud be the satisfaction for my  
sinnes. Geue me lord thy grace  
that my fayth and saluation in  
thy bloud wauer not in me, but  
euer be firme and constant, that  
the hope of thy mercye and lyfe  
euerlastyng neuer decay in me  
that charitie wax not cold in me  
finally that the weaknes of my  
flesh be not overcome with the  
feare of death. Graunt me mer-  
ciful sauiour, that when death  
hath shut vp the eyes of my bo-  
dy, yet that y<sup>e</sup> eyes of my soule  
maye



### Prayers:

may styl beholde and loke vpon  
the, that when death hath taken  
awaye the vse of my tonge, and  
speche, yet that my heart maye  
crye and saye vnto the: In ma-  
nus tuas domine, commendo spiri-  
tum meum, that is to say: O lord  
into thy handes I geue and com-  
mit my soule. Domine Iesu, accipe  
spiritum meum. Lorde Iesu res-  
ceyue my soule vnto the. Amen.

¶ A general confession of sin-  
nes vnto God.

O Most merciful lorde God,  
and most tender & deare fa-  
ther, vouchesafe I hartely be-  
sech the, to loke doune vpon thy fa-  
therlyeuen of pity vpon me most  
vile & wretched sinner, which lye  
here prostrate in heart befoze the  
feete of thy botomles mercye,  
for I haue sinned agaynste the  
throne

## Prayers.

throne of thy gloire, and before  
the **G** father, in so much that I  
am no more worthy to be called  
thy sonne. Nevertheless, foras-  
much as thou art the **G** **O** **D**,  
and father of all comfort, and  
agayne desirest not the deathe  
of a sinner, but lyke a true Sa-  
maritane, takeste thoughte of  
my self wounded soule: Make  
me (I pray the) by infoundyng  
thy precious oyle of comfort in-  
to my woundes, ioyfully to rine  
with the lost sonne vnto the lap  
of thyne euerlastyng pitie. For  
so, thou art my hope and trust  
in whome I only repose my selfe  
hauyng in the fulle confidence  
and sayth: and so I say with ve-  
ry saythefull hearte, trusting in  
thy mercye, I beleue in the **G**  
**G**od the father, in the **G** **O** **D**  
the

## Prayers.

the sone & in the ☉ God the ho-  
ly gost. iiii. parsons and one true  
& also very God, belyde whome  
I knowlege none other God,  
in heauen aboue, noꝝ in yearth  
beneth, yea and I poꝛe sinner,  
do accuse my selfe vnto the Dere  
father, that I haue soꝛe and gre-  
uously offended thy almyghtye  
goodnes, & maiesty, in the com-  
myttyng of myne abundant,  
greuous, and manifold sinnes,  
& wretchednes, foꝝ I haue not  
kepte the least of thy most godly  
and blessed commaundemētes,  
like as thy righteousness maye  
requite and demaund the same  
of me: I haue I say, not honou-  
red the lyke my god noꝝ dreade  
the lyke my lord, loued the lyke  
my father, trusted in the lyke my  
creatour and sauiour. Thy ho-  
lye



### Prayers.

ly & dreadful name vnto whome  
al gloꝝy and honour belongeth,  
I haue vled in vayne. I haue  
not sanctified the hollye dayes  
with woꝝkes whiche be acceptas  
ble vnto the, noꝝ instructing my  
neyghbour in vertue accoꝝding  
ly, I haue not honoured my pa  
rentes, noꝝ ben obediente vnto  
thein thꝛough whome (as by an  
instrument) thou hast woꝝght  
my commyng into thys woꝝlde.  
The high powers and rulers,  
whiche take theyꝝ authoritie of  
thee I haue not bene willyngly  
obedient vnto. I haue not kept  
myne heart pure & cleane from  
manslaughter: yea had not thy  
grace and mercye defended me  
the better, I shoulde haue com  
mitted the dede also. I lykewyse  
am not pure from theft, noꝝ frō  
aduou=

## Prayers.

aduoutry, nor from false witness  
bearing, but haue in myne heart  
and mynde, wysshed and desyred  
my neyghbours gooddes and  
thynges. I haue followed the  
great prince of this worlde Sa-  
tan (which hath bene alyet euen  
from the begynnyng) in concu-  
piscence of the flesh, in pryde of  
liuing, in lypng, in discettfulnes,  
in lechery, in hatred, & also enuy  
in backbiting, in dispaire, & also  
misbelefe, my. v. wittes haue I  
fowlye misused & spent, in hea-  
ring, seying, smellyng, tastyng &  
also felyng, which thou hast ge-  
uen me to vse vnto thy honour  
and glozy, and also to the edify-  
cation and profit of my neygh-  
bour. But in what maner soe-  
uer that I haue offended, and  
sinned againste thy eternal ma-  
iesty

## Prayers.

felty (foz no man knoweth tho-  
roughly his synnes as the pro-  
phet witnesseth) whether it hath  
ben by day oꝛ els by night, yea  
euē from my childhod vnto this  
day, were it in wordes, woꝛkes,  
oꝛ thoughtes secretely oꝛ openly  
O my mercyfull God, I am so-  
ry foꝛ it, euen from the very bo-  
tome of my heart, yea, and my  
soule mourneth foꝛ sorrow moſte  
merciful father, that I am not  
a thousand tymes soryer then I  
am. Howbeit, in token of greate  
repentaunce (though all heartes  
be known well ynoughe vnto  
the) I do knocke and stryke my  
bꝛeast and saye in bitternes of  
heart and soule: Lord God and  
father haue mercy, Lorde God  
sonne haue mercy, Lorde God  
holy gost haue mercy. Spare  
me



## Prayers.

me of thyne infinite mercy O  
lorde nowe, and all the dayes of  
my life, and let me haue part of  
thyne abundant grace, so as I  
may chaunge my sinful lyfe, and  
put out of me the old man with  
al his euyl concupiscence, and  
also that I maye dye vnto the  
worlde, and that the worlde may  
be vnto me a Crosse, and so go  
furthe into a newe lyfe. Streng-  
then me (O lord) in a true hum-  
ble heart, in perfite loue, hope  
and trust in the. Geue my soule  
the grace to desire the onely, in  
the onely to reioyce, & repose my  
selfe, and that I may vtterlye re-  
nounce, & forsake the vayne af-  
fiaunce of this worlde, so that I  
mayest fynde me redy with the  
good seruaunt in the mydnyght

of

## Prayers.

of my death, which shall suddenly  
steale vpon me like a thefe, eere  
I be ware. Be thou vnto me  
at that time of nede (O Lorde) a  
tower of strength, a place of re-  
fuge, & a Defensible God, names-  
ly agaynst the face of the fende  
who like a roynge lyon, shall be  
then moost redye to deuoure me:  
and against desperation, whych  
then shalbe busy to greue me.

Let then thy comfort cleue fast  
vnto me, thy mercy kepe me, and  
thy grace guyde me. Fetche the  
agayne, lorde God & father, that  
which thy puissaunt might hath  
shapen, fetche then agayne lorde  
& sonne, that which thou haste so  
wisely gouerned & bought with  
thy precious blood: take agayne  
then lord holy ghost, that whych  
thou

## Prayers.

thou hast kept & preserved so long  
ynglyfe in thys region of synne  
and vale of misery. iii. persons  
and one very God, unto whome  
be prayse and honoure for ever  
and ever. Amen.

A prayer agaynst the deuill.

**I**esu Christ oure lord whyche  
by the mouthe of thy holye A-  
postle. s. Peter, most truly dyd-  
dest say that oure aduersarye the  
deuyll goth about like a roying  
lyon, sekynge whome he may de-  
uour: he is busy and fierce, and  
bryaketh in vpon vs, so that yf  
thou helpe not, he will sone de-  
ceyue vs wth hys craft, ouer-  
turne vs with his might, & with  
his cruelnes teare vs in pyeces.  
But if thou whiche haste van-  
quished hym, wilt appere, but  
as it were a larre of, thou wilt  
make



### Prayers.

make hym afrayed, and with thy  
onely lōke, put him to flyght.

**Glouchesafe O lorde**, to receyue  
vs into thy gard, beyng but in-  
fantes, weake, feble, and vnkil-  
ful, least the fierce & cruell beaste  
all to teare vs : we beate before  
vs, and shewe furth in this oure  
fighte the crosse thy banner, the  
crosse thy triumph and victoꝛye,  
that our enemy maye well know  
that we do oure busynes by thy  
counsaile, aide, & strenght: to the  
be gloꝛy foꝛ ever. Amen.

**¶** For the desire of the lyfe  
to come.

**T**hys my bodye is the verye  
darke and filthye prison of  
the soule, this worlde is an exile  
& banishment: this life is care  
& misery, but where thou arte (o  
lorde) there is the very countreye  
of ly-

**Prayers.**

of libertie, & euerlastyng blef-  
sednes. Stirre our myndes nowe  
& then, to remēber so greate fel-  
citie: powre into oure heartes a  
desire of suche p̄cious thinges  
and of all thinges most to be de-  
sired. Geue quietnes vnto oure  
mynde, & graūt p̄ we maye haue  
some taste of thyne euerlastyng  
ioyes, whereby these thinges of  
the worlde maye seme filthy & be  
so lothefull vnto vs whiche we  
seke for so earnestly, & embrace so  
greedely, and retayne so surely,  
that we maye refuse and despise  
these bitter and filthy thinges, &  
moste feruentlye desire the swet-  
nesse of thy familiar type, in the  
which al goodnes is conteyned,

**To the be glozy for**

**euere. Amen.**

**The ende of the primer.**



**IMPRINTED AT LONDON**  
in Fleetstreet at the signe of the  
Sunne ouer agaynst the conduyte  
By Edvvarde VVhitchurche,  
The. xx. day of Auguste,  
the yere of our lorde:

**M.D.XLVI.**

**Cum priuilegio ad imprimendum solum.**





